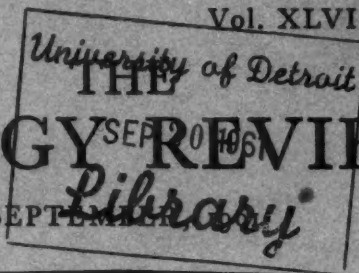


CLERGY REVIEW

SEPTEMBER 1961



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# The CLERGY REVIEW

NEW SERIES VOL. XLVI No. 9 SEPTEMBER 1961

## PRIESTS IN SCHOOL<sup>1</sup>

A CERTAIN vagueness of title deserves an explanatory first paragraph. This article attempts to answer the question, "What is the school programme of the priest?" But it must be added that the answer is given only in terms of the priest's general role in school—the influence he might hope to have, and the broad lines of approach—and does not deal with his day-to-day programme.

Now, if modern educational trends are so concerned to fit the education to the child and to abandon the rigid uniformity which looks for and values only one direction of achievement, if the priest, too, is to be "all things to all men" (I Cor. ix, 22), it will scarcely be surprising that there should be at least as many ways of rendering priestly service to a school as there are distinct types of school.

On this premise we shall consider the priest in turn in Primary, Modern, Grammar, Technical and Comprehensive schools, since these represent most contemporary types of day school.

### *Primary Schools*

In the Primary school perhaps all that is required of the priest is an occasional contact with the children. This, on the one hand, assures them of his concern for them, his approachability and the loving-kindness of the Church which to them he represents; and on the other hand affords the opportunity of the simplest of introductions to an appreciation of their Faith and Church, and to the beginnings of spirituality in their lives. He will not take over part of the teacher's religious syllabus, although he may well arrange for his visits to coincide with times allocated to Religious Instruction, whether he spends the whole of such a period with one class or appears more briefly.

<sup>1</sup> With the exception of the opening sentences, this article is the second half of a dissertation recently presented to Cambridge University on the occasion of an award of their Certificate in Education. Earlier sections dealt with the history of the priest in school and Catholic principles of education.

It is probably sufficient for him to visit each class in this way three or four times a term if he spends a half-hour with them on each occasion. And this will usually be within the possibilities of a priest attached to a parish—as the Primary schools themselves most frequently are. His presence on the premises when visiting other classes is sufficient to maintain the pastoral relationship over the month-or-so gap.

The basic need can perhaps be put in this way: that the priest give the schools—the Primary and Secondary Modern schools in particular, because of their wide intake—an honoured place in his daily programme, not as an afterthought to be fitted in if time happens to allow; not even as a mere social call which is expected of him if relations with the staff are to remain cordial, but as a deliberately prepared and executed duty. This attitude will surely show through even if other businesses genuinely prevent his spending in school the full time that its interests deserve.

It might be suggested that contact could equally well be effected by gathering the children of all, or at least several, of the classes together in the hall on less frequent occasions. But it seems unlikely that such contact would have the same “personality” about it. There will surely be less give and take between priest and pupil—at least with the less forward—in a group even of sixty than in a class of thirty where the very fact of their community existence encourages them to attend more relaxedly.

This is not of course to exclude the possibility of the priest on special occasions conducting some communal devotions or offering Mass at which several classes attend.

“Because little is said of these (Infant and Junior) schools,” wrote Archbishop Heenan recently, “it does not mean that we regard them as unimportant. The fact is that, apart from old buildings and crowded classes, they happily present few problems.”

#### *Secondary Modern Schools*

The Modern school caters for the bulk of our children between the ages of eleven and fifteen and so may be regarded as deserving the greatest attention. The fact that it does not, as yet,

seem generally to have been so singled out in the sphere of priestly school activities may have its explanation in this, that "secondary education for all" is still something of a novelty; and it is only with the establishment of this principle that these schools have attained their present importance—not to say come into being.

The priest's approach must depend, as always, on the attitude he can expect to find in the children. The children of these schools generally look to him, as the good working-class family does, in a strictly pastoral light. He is the welcome guest of their society bringing gladness, advice, encouragement, truth; respected for this, but above all because their Faith assures them of his sacramental character and of his designation as their *alter Christus*, their *pontifex*, their bridge-builder with God.

In the classroom, then, he gives simple instruction—which may or may not be related to the form-teacher's part of the religious syllabus at the time—but bends much more effort to a direct spiritual formation of his charges—the encouragement of their life with the Church, in public and in private, in her liturgy and in her active societies.

The grouping together of several classes would be even more objectionable here than in the Infant and Junior schools—indeed the smaller numbers in the Senior forms might well give the opportunity for some form of discussion class, which will help the children to be less tongue-tied on religious topics than Catholics are often said to be.

As for the societies, the priest may well see a point in fostering such activities on a school basis, but out of school time—The Legion of Mary, The Young Christian Workers, and the junior branches of such societies as The Grail, The Knights of St Columba and so on.

A point which arises immediately here is the extent to which these activities should be organized by the school rather than by the parish to which each child belongs. If the school is attached to one particular parish no great difficulty is involved. But it is increasingly becoming the case that Secondary Modern schools are shared by several parishes. It seems desirable in these circumstances that one priest should be designated chaplain to such a school—as is now the case in Liverpool

—at least to co-ordinate the pastoral efforts of the several who may be involved. He may in one case see that the children's homes are so scattered from church or school that the best opportunity for concerted action is immediately after classes are over; and in another case that the number of children from a single parish is great enough to warrant their working together in the parish as a parochial unit.

As regards the visiting of different priests to such a school, the chaplain might arrange for priests from the different parishes on occasion to gather their own children together, but the value of this procedure seems a little doubtful. Its purpose is of course to maintain some link between the children and their parish church, but it is in danger of appearing highly artificial. It might be practical to arrange that a period in the week should be spent in this way with all the visiting clergy present at the same time; but even such idealized arrangements might well lead to invidious difficulties when one parish is much less well circumstanced (perhaps having no curates) for the regular sending of a representative. The visitor, too, would have a problem to face in addressing a relatively small audience of relatively wide age range.

Perhaps a preferable arrangement would be that, whereby the local clergy are always welcome—as they always have been—whenever they can call in to offer the briefest word of counsel and greeting to the parochially mixed class. This would be in addition to the chaplain's ministrations. There is advantage in the children's meeting with priests not from their own parish, preparing them perhaps to take more of the initiative in availing themselves of the ministry of the clergy in new districts to which they may move later.

For a school of about 400 pupils (say 14 classes) it will be a considerable feat for one priest to visit each class for half an hour once a week if he has parish duties also, which must normally be the case at the present time. He may perhaps be able to give adequate service by weekly visits to the senior forms and less frequent visits in rotation to the more junior, but at least this amount of attention is required.

In addition there is likely to be more opportunity and call upon his time than in the Primary school for school ceremonies.

His presence will always lend dignity to special devotions to honour a particular feast or church event, and it will be desirable in many schools to have Mass in school, perhaps one day a week with a different class attending each time.

Another problem which arises for the interparochial Secondary Modern school chaplain is home visiting. Undoubtedly the pastoral friendship of the priest with the children is the key to many a door which might otherwise remain closed, but unless or until such visiting comes to be regarded as part of the chaplain's work it may be considered exceptionable by the parochial clergy whose concern it certainly is. The chaplain can hardly without odium confine his visiting to the homes of children from his own parish, since there is no priest as favourably situated in the other parishes to provide the same service for their children.

A priest who considers this problem in *THE CLERGY REVIEW* comments: "Would the parish priests demur feeling it was no part of a chaplain's duty to visit in their parishes? You never know with parish priests. I say so being one of them. . . ."<sup>1</sup> Possibly the situation would be easier if the chaplain belonged to no parish, if he were a full-time chaplain attached directly to the school, and it were made clear to all concerned that visiting was one of the things expected of him.

And for a school larger than the 400 we have been considering it might be thought that there was every reason for taking a curate even from our not-too-well-staffed parishes to devote all his energies to its needs. Perhaps at least a number of priests could be relieved of parish ties each to be chaplain to two or three Secondary Modern schools according to their size, with the duties mentioned above.

We might then begin to consider further possibilities. Should he be a full-time member of school staff, perhaps taking a share in secular subjects in which he may be qualified?

Two serious objections to staff membership would be the subjection to the headmaster (or headmistress) that it would necessarily entail, and perhaps some loss of regard as priest by the children to whom he becomes more of a teacher. The

<sup>1</sup> "The School and the Parish: A Comment", by "Senescens", *THE CLERGY REVIEW*, January 1956, p. 19.

importance of the former objection will vary with each individual case. The significance of the latter is perhaps reduced by a remembrance, on the one hand of the severity the priest is sometimes obliged to show even in ordinary parochial work, and on the other of the manifest affection of many children for even their most exacting teachers; priest and teacher are not unharmonious roles.

Yet the dangers are there, and one might conclude that it was preferable not to have the chaplain as a member of teaching staff in these schools.

But the thought of any full-time chaplain raises prospects of his having a permanent residence at the school. At least he will need a private room if he is to be readily available to those (pupils and staff) who may wish to consult him, and the possibility of a house should not be overlooked—provided his duties do not become confused with those of the caretaker. The parish priest quoted above writes on this: "I do think there would be a sort of eloquence in the existence of a chaplain's house; a nod to all and sundry that the chaplain's interest was not the pupils' schooling but their lives."<sup>1</sup> There would be the greater reason for this if, as the Bishop of Salford has urged,<sup>2</sup> there were to be a chapel in the school, as the Blessed Sacrament might then be reserved there with a priest near at hand.

### *Secondary Grammar Schools*

But what of the priest and the Grammar school? Do all the same considerations apply? There is reason to think not. Of course each child is still one immortal soul with the same basic duty of attending to its destiny as any other. But his environment and life in a Grammar school is sufficiently different from that of other children of his age not so placed, to warrant our saying that we must try to be of assistance to him in that task in a different way. These considerations will apply particularly, of course, to sixth-formers, but throughout the school they provide only a large-scale example of the need for the adaptation of all our religious instruction to environment, to which attention is drawn in a recent number of *The Furrow*.<sup>3</sup> It is one of the glories

<sup>1</sup> *ibid.*, p. 25.

<sup>2</sup> "Chapels in Secondary Schools?", *THE CLERGY REVIEW*, June 1955, pp. 321 ff.

<sup>3</sup> *The Furrow*, July 1958, pp. 466 ff. Contribution by M. Tynan.

of the Faith that, although its simplicity makes it embraceable by those of less intellectual leanings, its profundities provide an endless field of investigation for the highest intellectual powers. (One is reminded of Frank Sheed's fine analogy for a mystery: not a brick wall forbidding progress, but an endless inviting avenue which we can never completely traverse.) It is our duty, then, to enable those engaged in what one may call academic studies, especially in the senior forms, at least to keep their knowledge of the divine truths, by which they live, at as advanced a level as that of the mundane facts (or theories) whose grasp modern society demands of its intelligentsia.

It would be unthinkable in a Grammar school for any serious subject to be without its expert on the staff, and most subjects, at least at higher levels, will be taught exclusively by those with special qualifications in that branch of learning. We must ask no less for religion, but a great deal more. We emphasized in the Primary and Secondary Modern schools that, as well as instruction, formation was needed. Those whose lives are cast in an average mould can see in the normal "pastoral" priest the model and encouragement they need. But those whose minds are constantly being searched for the bases of things, for justifications or rationalizations of their attitudes and positions, are entitled to an "intellectual" priestly lead. They must be able to see the priest as someone rising readily to the demands of intelligent humanity and demonstrating the practicality—and wisdom and necessity—of founding a life that uses to the limit the wisdom of the world (nowadays coextensive, apparently, with the physical sciences) on a deep and powerful union with its Giver. In each case the priest is to be the buoy, firmly anchored but rising to the occasion, never overwhelmed, always in sight.

But one may well ask whether a single priest could produce that effect in a Grammar school (say of 500 or 600 children) even though he were a full-time member of staff. His department would certainly be at a disadvantage compared at the scholastic level with the other faculties where three or four of the staff have spent two or three years of exclusive study at their speciality, for few lay teachers will have undertaken such a course in religious knowledge. This might be a first indication



that it would be of advantage to have a number of priests on the staff of a Grammar school.

But further, a pupil would with difficulty derive from a solitary priest in such a school the pattern for the intellectual Catholic. A certain diversity is required if only to see different disciplines each harmonized with one great discipline, and to provide suitable models for the variety of more exacting minds one may expect to find in this environment.

It is perhaps implied in this that the priest in the Grammar school will teach other subjects than religion. It is not necessarily implied that none of the lay staff will teach religion. It may well be that the children learn a new respect for religion when they find it taught by someone who also teaches chemistry or French—just as they may find a greater sense of the importance of a secular subject taken by the priest, and of themselves as his pupils in such subjects.

It seems justifiable, then, to assign several priests to the one Grammar school staff (with a priest as headmaster), even though we hesitated to approve of the staff-membership of the one priest in the Secondary Modern school. If this is held to be an unreasonable distinction despite the above considerations, then let the priest be on the staff in both cases rather than neither.

There may still be room in the Grammar school with several teaching priests for a chaplain—a priest who is not actively concerned in the children's academic career—perhaps one might more properly say an "external confessor"; but all the priests would, of course, be available for anyone who wished to consult them.

Where a chaplain certainly has place in a Catholic Grammar school is in the—very common—case where the school is run by religious brothers or sisters. The considerations proffered in favour of a priestly staff are satisfied by these Religious in respect both of learning and of life, and all that is wanting is the occasional sacramental assistance of the priest. The chaplain to such a school, then, will be less occupied than one in a Secondary Modern school and will not normally be full-time. In fact his functions will be very similar to those of the Primary school priest-visitor, although of course he will have to present

himself differently. His visits to each class may be less frequent than weekly, but there should be correspondingly more demand on his time for Sacraments and Sodalities and the like.

Is there no place, then, for the wholly lay-staffed Catholic Grammar school? In such a school the chaplain must have the difficult task of being at once the pastor (as in the Primary school) and universal intellectual beacon to the school—certainly a full-time job with or without teaching secular subjects. The closest analogy is perhaps found in the university Catholic chaplain, and the situation would need to be tackled with his apparatus: Services, Instruction, Direction, Example, and above all Availability.

#### *Secondary Technical and other Schools*

The Technical and Commercial schools seem in this context to hold a middle position between the Grammar and Modern schools.

The life for which their pupils are preparing will generally be less intellectually intense than that of the Grammar school children; their immediate purpose—and foreseeable job—in life will often be much more definite and concrete for them. Although, then, one might reason from their advanced technical knowledge to the belief that the Technical schools had more in common with the Grammar than with the Modern schools, it seems that as far as the priest is concerned their need is more akin to that of the latter, in that a pastoral rather than an intellectual attention is predominant.

It is to be borne in mind that more children will be likely to stay on after school-leaving age in a Technical than in a Modern school, but still it does not seem necessary that the priest should associate himself so closely with the non-directly religious work of these schools as we have suggested he might in the Grammar school. The difference lies perhaps in the fact that the technician does not look for technical skill in his moral leader in the same way as the "intellectual" looks for "intelligence" in him. But the special circumstances of Technical and Commercial schools might well be regarded as the basis of a plea for religious teaching Orders to devote themselves to this work in preference even to that in Modern Schools.

Meanwhile the priest has here substantially the same task as in the Modern school—to instil into the young souls some basic personal spirituality in the form of contact with our Lord and with His Church.

One further word is perhaps due, on the priest in Comprehensive and Multilateral schools, and in Special schools of various kinds. In each class of school so far we have demanded a somewhat different character in the priest responsible, and the process continues for every different type of school. In the new schools of say 2,000 children we must assume—unless the work is to be shared, perhaps by several local curates—that the chaplain's appointment is a full-time one. It is too much to expect that he can be a different character to different groups of children who share so much of their life together, but perhaps that very circumstance overcomes some of the difficulty: the children of different bents in the one school will not look for different qualities in their chaplain in the same way that the different groups would if they were divided into schools appropriate to their bent. The chaplain here is a new character again, who has to search for a rather elusive pastoral-intellectual existence which will help all, whatever their interest.

As regards Special schools—in which we include, insofar as they may be day schools, Approved schools, Schools for the Blind, the Deaf, the Crippled, the Educationally Subnormal and all other specialities—all we can say here of the chaplain is that he must be supremely sensitive to the special conditions and needs of his charges. Pastoral considerations will again be paramount and, the value of his influence depending—as always—on his own worth and his contact with the children, his special pains must be spent in making that contact to which, in each case, some disability tends to provide a barrier.

The proper contribution of the priest to any walk of life must spring from his sacramental character and ministrations. Yet I have said little specifically of what his sacramental services in a school might be. This I must now briefly remedy.

The offering of the Mass—the priest's supreme function and the centre of Catholic life—is essentially a communal act, with a place in any Catholic community. It is most fittingly offered,

therefore, perhaps weekly, by at least part of the school as a body; and it is in the Mass that Holy Communion has its proper place. Here is one duty for the chaplain.

One might hesitate a little longer over the question of Confession—over the question, that is, of the advisability of encouraging children to make regular confessions to their school chaplain. It does indeed, as one would wish, put the facility readily within their grasp, and maturer minds would appreciate the benefit of having the constant service in this matter of the same priest. But one wishes to guard against an association of such an event exclusively with school, and to respect the right of the children without complication or embarrassment of any kind to choose their own confessor. We must be content to say, it seems, that the chaplain should frequently be readily available for Confessions.

Benediction, too, might well be a weekly school service, perhaps with a more formal instruction than those in the classroom.

Whether the chaplain should normally lead morning prayers—in place of a lay headmaster—may be regarded as debatable. It is likely to be a practical proposition only for a full-time chaplain, but in his case it does seem to be the appropriate mode of worship by the school, of which he is a full member and proper leader in things divine.

As regards the attitude of the chaplain, we may sum up the requirements in one word: the school-priest whatever his role must be *sympathetic*. His task is one demanding so much co-operation, whatever is his way of carrying it out, that to forfeit this by any even apparent lack of understanding—or effort to understand—must go far to vitiating his whole ministry. He must be rather more docile probably than he likes to be, guiding rather than pushing or even leading; in the classroom stimulating perhaps rather than pontificating. He must maintain the best of relations with the Headmaster, and ideally will be his consultant on many not directly religious problems. Conversely, he will listen readily to the staff's observations and suggestions. The staff should find in him a wise counsellor rather than a loquacious social stand-in, in such a way that while his company at the occasional cup of tea is always wel-

come, it is regarded as a matter of course that any of them can speak to him seriously at a moment's notice, either for their own benefit or to tackle a mutual problem. This will apply too, in its measure, to religious staff, although they will more frequently have other sources of assistance also.

With the children, the chaplain has to steer a delicate course between softness and detachment, so that they regard him not just as a benevolent uncle—their respect will engender a certain reserve—but certainly not as any kind of ogre.

He must live up, in fact, throughout, to his precious title of "Father". Indeed, whatever the school, whatever the circumstances of his appointment, that title really sums up his role.

VINCENT MALONE

### FILMSTRIPS IN RELIGIOUS EDUCATION

THE ancient adage that "One picture is worth a thousand words" has always been realized by the Church. The stained-glass windows, frescoes, paintings and carvings—depicting events in the Old and New Testaments, and the lives of saints and martyrs—with which the cathedrals of the Middle Ages were adorned, were called "The Poor Man's Bible". Rightly so, because for centuries the Church developed and expanded without the aid of catechisms or textbooks. Yet, expand it did, since for our Christian forebears religion was a life to be lived. Religion is that still; not simply a subject on the curriculum, but the end, the object, the aim of life itself.

The disturbing thing, however, is that while the modern pagan technological world recognizes more and more in education the value of what have become known as "visual aids", religious education has remained chiefly oral. For secular subjects there are wall charts, diagrams, flannelgraphs, maps and graphs. As often as not, the only visual aid seen in a catechism class from the beginning to the end of term is the crucifix on the wall and, possibly, a small plaster statue or picture of some Biblical scene. I hope I am not maligning the

Catholic teaching world in saying that whilst it realizes the utility of visual aids in secular subjects, it has failed to see their importance in religious education.

Possibly this is partly a subconscious side effect of the Reformation. With the disappearance of the Mass from the reformed churches, the pulpit assumed a central place. Every effort was made to put God's word as attractively as possible before the people. The Church, however, especially in England, had to redress her forces and take up a defensive position. The right formula had to be found for every dogma. Every Catholic had to be an apologist. Concise, easily remembered formulas were the order of the day. So we got the extraordinary situation of truncated truth being presented with every type of attractiveness, whilst the whole truth was drilled into its adherents as though they were soldiers on a barrack square preparing for war. As indeed they were! There was no danger of divorcing religion from life; they knew that this was training for a struggle which would continue till the day of their death. Until the beginning of the present century, persecution, if only in a mild form, was a normal part of everyday life. It was difficult for a Catholic to keep a decent job if it was known that he was a Catholic. Children (for example, the children of St George's School, Southwark) had to be prepared to run a gauntlet of stones each day on their way home from school. The Irish dockers of Bermondsey used to protect the annual Corpus Christi procession with their shillelaghs. Members of an older generation still remember the Government ban on the Blessed Sacrament Procession at the International Eucharistic Congress in 1908. Nowadays all that has changed. But have our methods of religious instruction?

It was Chesterton who said:

Read all the pedant's screed and strictures,  
But don't believe in anything  
That can't be told in coloured pictures.

The modern world has realized the truth of Chesterton's dictum. The more abstruse an idea, the more one has recourse to pictures and diagrams. This is seen in such programmes as

"Eye on Research". Everyone has a dull side to his mind. For a classical mind this is often science. For a scientist it may be history. For most of us, with intelligences dulled by original sin, it is philosophy and theology. The right pictures can bring illumination where most needed.

Nowadays, with religion just as much as everything else, so much more is required of us. A few weeks ago in a Catholic Primary School, the writer was asked by an eight-year-old, not a good reader, but an avid addict of TV, "Which is true, the Bible story of the world being made in seven days or the television story that the world took millions of years to be formed?" Every day there is an enormous increase in potential knowledge, not merely in secular subjects. One would like to give our laity better appreciation of the beauty and veracity of the Bible, show them how modern archaeological discoveries are substantiating the history of both the Old and the New Testaments (there are filmstrips available on these subjects), give them an awareness of the social apostolate and their duties with regard to it, inspire in them a fuller appreciation of the liturgy, teach them to appreciate the Church's chant, and so on. But there just isn't time. An efficient utilization of the best methods of learning is essential if we are to develop our capabilities to the utmost as God wishes us to do in this modern world. But in education, as in so many things, "The children of this generation are wiser than the children of light".

Is it possible that an ingrained prejudice against new methods may be one of the reasons for the teenage leakage problem? Dare one say that the subject which is by far the most important which could be the most fascinating, which should be the mainspring, the centre of all education—because it is education for life itself, in the next world as well as in this—dare one say that this is the most boring of all subjects on the school curriculum? If so, it is because it is the only subject which continues to be taught merely orally.

One continually comes across the lapsed Catholic who justifies his attitude in some such words as: "I got fed up with religion. What use has it been to me? Just learning by heart a lot of catechism questions." We know that the poor man will be given the answer the day he dies, but then it will be too late.



We know that his objection is no longer valid these days. But could it be true that the catechetical revival in England has not kept pace with the liturgical and Scriptural revivals, which are the most characteristic features of the Mystical Body in the modern world? Yet, the revitalizing influences of the second two depend on the efficiency of the first.

The value of visual aids has for long been recognized on the Continent. Long before the days of the filmstrip, pictorial Bible histories, illustrated catechisms, gummed pictures and cut-outs for the religious notebook, were the day-to-day tools of catechists abroad. In England they remained the prerogative of Anglicans and Free Churchmen. Nowadays, all this has changed, and the amount of material available in England compares well with any other country. But one wonders whether this material is not confined too much to reading matter. Reading is not an end in itself, but a means to an end—to the acquiring of greater knowledge and understanding, both for this world and the next. If there are other methods, aural or visual, which would achieve this end better than books, then we should use these methods. A good example is the Music and Rhythm programme for schools put out by the B.B.C. One finds juniors throughout the country learning to read and appreciate musical notation in a manner which would have been unbelievable a generation ago. And these children are enthusiastic. The popularity of amateur skiffle groups among teenagers is proof of their success. Older generations may be irritated by the exuberance and immaturity of these adolescents, but as they mature we find them turning to Liszt and Bach and Mozart. The growing sales of L.P. classical records are the proof.

L.P. classical records are not the only cultural media showing great sales. In spite of, or rather, as well as the ever increasing use being made of libraries, this generation, brought up on audio-visual aids, is buying and devouring more books than ever before. Still another proof that such aids encourage rather than hinder the use of books.

Nevertheless, and this is all-important with such a vital subject as religious education, there will always be, in any country, a proportion of people who do not read easily or with

enjoyment. There will always be others who either cannot or will not read at all. These are wholly dependent on the cinema, television, films, pictorial newspapers for the development of their personality. They are the ripest fruit for Communist propaganda. The true "sheep without a shepherd" of whom our Lord speaks. Yet, these souls are equally precious in the eyes of God. They have an equal right to the happiness of Heaven. God grant that no Catholic educationalist will be tempted to give the excuse of Cain: "Am I my brother's keeper?"

Among the many audio-visual aids the filmstrip holds a unique position. The cinema and television have only a flickering and ephemeral impact. Both children and adults need something more enduring to which they can return. That is the reason for drawings, diagrams, photographs and pictures. The filmstrip will never do away with the necessity of such aids.

At the same time the filmstrip is infinitely superior to films or TV for classes and lectures, no matter what the age group, whether infants, juniors, seniors, or adults. The commentary can be varied to suit the audience. It can be made shorter or longer as required. Questions can be asked and answered without being restricted by the time factor inherent in every film. Individual frames can be selected and amplified, but above all, the filmstrip can carry the truths of God to a deeper level in a child's mind than that reached by any oral presentation. If anyone doubts this, get the children to fill in a religious notebook a week after a filmstrip session, and try the same after an oral session with a similar subject, the same teacher, and the same class.

Teachers in general are fully alive to the advantages of visual aids. Some, however, may be a little chary of applying them to religious instruction because of that annual bugbear, the religious examination. Religious examiners are under a great disadvantage. There is no question nowadays of tests or examinations when a school is examined by an H.M.I. The inspector examines the children's projects and notebooks, watches the teacher at work, examines the syllabus, and assesses from these data the efficiency of the school. The reli-

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gious examiner, by the very nature of his obligations, is bound to conduct an examination in the time-honoured way. Moreover, these priests have not necessarily been specially trained for work with children; they certainly cannot get the practical experience of the H.M.I. If only they could be looked upon as *advisers* and helpers rather than examiners, the bugbear might disappear. In the meantime, however, for the benefit of teachers who might be chary of adopting modern techniques, here is the comment from one teacher who uses them: "The Diocesan Inspector said he had never seen children so bubbling over with their religion and he asked me the secret. I told him 'the religious filmstrip'".

For the priest in a small country parish without a Catholic school, the advantages are even more marked. There will no longer be any problem in getting the children to come regularly to catechism class, no problem in keeping up with the "Syllabus of Religious Instruction"; and, above all, the instruction will stick.

One must not imagine from all this that the filmstrip has solved the problem of religious education. Religious notebooks, the blackboard, projects, practical demonstrations, visits to churches: all still need to be carried out. A youth club was taken around Westminster Cathedral recently, and the visit took two hours. The subjects touched on ranged from the apostolicity of the Church (engraved list of Popes and English Primates on the Gospel side as one enters) through the history of our redemption (mosaics of the Rosary, the Tree of Life, etc., in the Lady Chapel) to the history of the English reformation (Shrine of Blessed John Southworth) and the Parousia (mosaics in the Holy Souls' Chapel), taking in on the way a discussion on Christian art (Eric Gill's Stations compared with Lindsey Clark's St George) and the story of "Non Angli sed Angeli" (Chapel of St Gregory). The youth club was avid for more, but the lecturer was tired out!

Filmstrips do not make the teacher's work less arduous. They cannot be shown without preparation and it is fatal to hesitate or have recourse to the script during the actual presentation. The exponent needs to know the strip intimately, and he will find that the more he uses a strip, the more valuable that

strip becomes. A filmstrip on the Mass will be used regularly for catechism, in the instruction of converts, and for periodic lectures to adults on the Mass.

The priest in a small country parish may find that he needs to spend as much time each week preparing the catechism class as preparing the Sunday sermon. But the results will be seen in later years in a virile parish whose members make an impact on the life of the community around them, a parish where adults will continue to regard it as a privilege to serve on the sanctuary, where teenagers can be sent with confidence to uphold the faith before non-Catholic discussion groups, where a youth who has lapsed is looked upon as a rarity.

### *Cost*

A reliable sound projector would cost about £300 and would by no means be fool-proof. A reliable filmstrip projector costs about £25, is far sturdier and gives better service.

The purchase price of a thirty-minute sound film is about £50 and the cost of hiring the same film for a day works out at about £2. The cost of buying outright a thirty-frame filmstrip, which would be more than ample for a half-hour showing, is about 30s.

Most schools already possess a filmstrip projector and the filmstrips themselves can be had on requisition.

Parishes which do not possess a projector can easily acquire one, and in fact St Paul Films offer various outfits including an Aldis projector and a basic library of filmstrips for an outlay of from £30.

Any standard projector will give excellent results with filmstrips, but if one is starting from scratch, beware of the low-powered machines now flooding the market and intended for home viewing of colour transparencies. The lens is of too short a focal length, and the lamp hasn't the power for difficult lighting situations. Beware also of automatic and semi-automatic machines. No automatic device is foolproof. A projector for school or parochial use needs above all to be sturdy, able to stand up to the heavy handling of an enthusiastic but sometimes ham-fisted youthful operator.

The Aldis 300 at £22 is suitable for most work, and the

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Aldis 500, which incorporates a cooling fan, will give illumination sufficient for a large hall. This costs £26 4s. A rigid stand is essential, because the lamp filaments become very brittle while hot and replacements are costly. A small resistor can be obtained for about 5s. to absorb the surge of current when switching on, and with this the life of a lamp is about the same as that of an ordinary domestic lamp. There is no necessity to worry about blackout so long as the screen itself is shielded from direct light; and in fact a blackout is a disadvantage—it prevents that personal contact between teacher and pupil which is so important. The teacher should see the reactions of the class and adapt himself accordingly. There is also the question of discipline; one or two will always be ready to take advantage of conditions such as a blackout.

In very bad conditions, such as obtain in some of the modern glass houses which are used as schools, a back projection or daylight screen can be used. But even in this case it is best for the projector to be operated by a pupil rather than the teacher. A tap with the pointer or a "clicker" made from an empty tobacco tin is all that is needed to signal the next frame. The projector is essentially an *aid*, and the teacher should be able to forget the technicalities of projection and give all his attention to the pupils.

#### *Sources of Supply*

Filmstrips have been utilized regularly on the Continent since the 1920's, and in the course of years magnificent libraries have grown up. In the past few years these libraries have become available in England with English commentaries and captions, and can be had on requisition by any school. Their value compared with the outlay is unbelievable, and thanks to their Continental origin their cost is approximately half the cost of the commercial strips available for secular subjects; yet, their quality, pedagogic method, and presentation are as good, and often of a higher standard than in many commercial filmstrips. That this should be so is simply the result of experience. The filmstrips are produced mainly by religious orders or societies whose lives are dedicated to education and who have specialized in this form of apostolate for many years. They were producing

religious filmstrips long before these were introduced into secular education. It *must* be stressed again that *Catholic filmstrips are far better than others as well as being much cheaper.*

There is one disadvantage in these filmstrips, however. Continental fashions and a Continental approach are not always ideally suited for an English audience. Until recently we had to be content with them. Now, however, thanks largely to the courage, initiative and far-sightedness of the Catholic Film Institute, this position is rapidly being remedied. Its Secretary, Mr A. G. Evans, has said: "It is my personal opinion that filmstrips will not really be popular in our schools until we can offer a whole series of *English-made* productions, geared to English temperament. . . . Therefore we resolved that any capital expenditure should be devoted to building up an English tradition of filmstrips for English teachers". It may be added that the criticism just made cannot be levied against any strip mentioned in this article, and that I hope to show that the position is now rapidly being rectified.

The chief Catholic suppliers in England are:

Don Bosco Filmstrips  
Salesian House  
Melchet Court  
Nr. Romsey  
Hants.

St Paul Films  
Agents, Burns Oates Retail Ltd.  
129 Victoria Street  
London, S. W. 1

Catholic Film Institute  
9 Lansdowne Rd.  
London, W. 11

Vigilanti  
19 York Rd.  
Edgbaston  
Birmingham, 16

#### *Don Bosco Filmstrips*

The Salesians of Melchet Court are the sole distributors of Don Bosco Filmstrips for the English-speaking world. Their products are sent to the U.S.A., Canada, Africa, Australia, New Zealand, Malaya, Hong Kong, the Philippines and elsewhere. Their service is a twenty-four hour service; in fact rush orders are accepted over the phone and sent out the same day. They are now producing their accompanying booklets in a new handy

format similar to that of the booklets sent out by the Salesians of Turin.

Besides a comprehensive catechetical library they have a series on Church History (three strips, forty-two frames each, at £1 per strip or £2 10s. the set). A similar series of three strips on the Rosary, which can be used for converts as well as for religious instruction, is strongly recommended. In addition they have a fully documented strip on the Holy Shroud (thirty-eight frames, 10s.)—and I cannot think of money better spent. It can move any audience—children, youth or adults—and I am asked to repeat it regularly each Lent to audiences who have already seen it.

They also market that international classic among filmstrips, *Bambo*. *Bambo* was first produced in France, but has been translated into most languages. It is not a series of systematic lessons, but a "living catechism"—the story of a little black boy in Africa. A missionary arrives at an African village and gives presents to the chief. In return the chief gives him—*Bambo*. The story continues with *Bambo*'s baptism, the struggle against evil as personified by the witch doctor and his associates, the first martyr of the mission, and finally, after many adventures, the Ordination of *Bambo* and his return and first Mass in his native village.

As an example of a more orthodox treatment one might take the first six frames of the filmstrip on the Commandments, for infants and juniors. (A. 37, twenty-eight frames, 15s.) This is simply chosen as an average filmstrip for the young—if any of these strips can be called "average". It opens with a shot of a small boy waking up, looking out of his window and watching the sun rise over the sea. He then notices some birds nesting, a family of ducklings swimming with their mother, and some butterflies and moths. The conclusion drawn (third frame) is that the sun, the tides, the animals and insects, all obey a law imposed by the Creator. The scene then changes to some normal human incidents—a child giving alms to a beggar, a bad-tempered boy who has broken his sister's doll, a flash-back to Cain and Abel. The conclusion drawn is that God has given a law also to man—to do good and avoid evil. So the Ten Commandments are reduced to two simple ideas the child can



absorb and memorize. Of course there is much more to the strip than this—idolatry in Egypt, Moses and the burning bush, the giving of the Ten Commandments, and their perfection by Christ (parable of the good Samaritan).

### *St Paul Films*

St Paul Films publish an average of one filmstrip per month, and are willing to send each new strip on approval as it appears. They publish a very complete set in colour of the Old Testament, in eleven parts, and also market the complete Old and New Testament from Genesis to the Apocalypse, 226 frames in black and white for 20s. These strips are taken from the engravings which used to adorn so many family bibles a generation ago. Do not be put off by this. The children love them. We cannot judge what attracts children by our own likes and dislikes; and at this price St Paul Films are simply giving the strips away.

A very fine series, also produced by St Paul Films, is their liturgical series. The seven sacraments, the Holy Mass, the ceremonies of Holy Week, are all treated from the liturgical, or should one say the rubrical point of view. *The Holy Mass* is produced in two sizes. 100 double frames for £3, single frame edition for £2. The double-frame edition can be cut up and mounted as slides, and the advantages of this technique are obvious.

### *Catholic Film Institute*

The Catholic Film Institute has made some outstanding contributions to the development of the use of projection in religious education.

One of the objections to filmstrips is the difficulty of quickly selecting individual frames from a strip in the course of a lecture, for revision purposes or for making a synopsis. The obvious solution is to use slides in place of filmstrips, but slides cost about four times as much to produce. One might think it would be possible to cut up the filmstrips oneself and make them into slides; but most filmstrips are produced in "single frame size" (the format employed for commercial 35 mm cinematographic projection). It is by no means easy to cut up these

strips and bind them into slides. Hence the double frames mentioned above in the St Paul filmstrip on the Mass. Even this, however, with the cutting-up, takes a considerable time.

The Catholic Film Institute have evolved a technique for making double-frame slides *at a reasonable price*. How they do it I do not know. Quite apart from the other advantages, the double frame gives four times the illumination for the same-sized picture, and I have succeeded, admittedly with a 1000-watt projector, in getting an acceptable picture in a modern school hall with one wall made of glass, with the sun streaming in, and without the aid of back projection or any form of blackout.

The two chief productions in this form are *The Life of Jesus of Nazareth* and *Our Christian Sacrifice*. Each consisting of eighty frames. *The Life of Jesus of Nazareth* is the series of paintings by William Hole, R.S.A., R.E., originally commissioned by Eyre and Spottiswoode for publication in book form. The set is invaluable for illustrating events in the life of our Lord; William Hole travelled in the Holy Land to make sure of getting authentic settings and costumes, and so each picture is worth careful analysis. The Catholic Film Institute produces the complete set of double-frame slides, numbered, boxed, and indexed, for only £4 10s. The single-frame filmstrip costs £3 3s. This is excellent value for money, for the paintings are quite outstanding, but the extra outlay for the slides is well worth while, and it would be foolish to neglect them if one can possibly afford them.

*Our Christian Sacrifice* is even more outstanding. I can say without reservation that, as far as I know, this is the best series on the Mass yet produced in any country, and I have seen and used most of them. Even if one already possesses a set on the Mass, one is advised to obtain at least the commentary (2s. 6d.) by Fr Winstone, M.A., a regular contributor to *Liturgy*; for every line of it gives one a better insight into the part the people should play in the liturgy of the Mass. Here, for example, is a typical comment, the one on frame 20, the Collect: "It is now time for the priest to put, so to say, his official stamp on the prayers and praises that the people have been offering up to God, by summing them all up in one concise Latin form of

prayer called the Collect, the special liturgical prayer of the day. . . ."

Again, take the introduction to the second part of the Mass, the Eucharistic sacrifice:

Christ's supreme act on earth was to offer Himself in sacrifice for the sins of the world. . . . But He wanted all of us to have a part in that sacrifice:

- (1) To enter into it ourselves.
- (2) To join with Him in offering it to His Father.
- (3) To have the fruits of it for ourselves.

To enable us, His Church, to do this, He devised at the Last Supper the nucleus of a sacred ritual—since developed by the Church—which Christ's followers were to go on celebrating until the end of time. The early Christians called it "the breaking of bread", "the Mysteries", "the Eucharist" (a word which means *thanksgiving*); and we call it the Mass. The effect of this sacred ritual is to make Christ's Sacrifice present to us, to put it into our hands, to make it ours to offer, to enter into, and to enjoy the fruits of. Christ could do that because He was God. He created, in effect, a new world for us, a world of signs which have the power to bring about the reality which they signify; a sacred ritual which puts into our hands the Body that was offered for us, the Blood that was shed for us, that we may offer it with Him "for the life of the world".

This set also costs only £4 10s. for the eighty double-frame slides. But even with the single-frame strip at £3 3s. the Catholic Film Institute have introduced something new to England. There has always been trouble over the horizontal format of single frames, and the usual technique has been to make every frame horizontal even when the subject required a vertical format. Otherwise a picture is presented on its side until the unhappy projectionist realizes his mistake. The Catholic Film Institute have intermingled horizontal and vertical frames as required by the subject, but a blank frame is introduced before every changeover. The projector head is swivelled each time a blank frame appears, and the whole procedure becomes quite automatic after a little experience, and vertical and horizontal frames appear on the screen with ease and without delay.

These two series are not the only productions of the C.F.I. They produce a strip on Holy Week and Easter in which photographs and drawings combine to draw out the meaning of the revised Holy Week Ceremonies and their significance for us in our daily lives. Their set of the life-size bronze tableaux on the hill of Massabielle at Lourdes (eighteen frames: 14s.) has been used very successfully for the Way of the Cross with both children and adults. Other strips are obtainable on Lourdes, Fatima and Assisi, and special strips for infants, including a delightful strip, inspired by an idea of St Teresa of Lisieux, *Hide and Seek with Jesus*.

#### *Vigilanti Audio-visual Library*

This is a lending library of slides and recordings run as an apostolate with the full approval and blessing of the Bishop of Birmingham. It is much used in the Birmingham Diocese and is a feature of various meetings and congresses. It also deals with many of the queries received at the National Catechetical Centre and looks after the audio-visual side of its summer schools.

It acts as agent for all makes of filmstrips and visual aids both English and foreign, including the productions of the Bonne Presse and Editions du Berger in France, of Ancora in Spain, of Schumaker in Germany, and of the Catechetical Guild in the United States. This is an apostolate; it has no ties with any one company and so can give unbiased advice on the best equipment of filmstrips for any given conditions or audiences. This includes not only projectors, but all types of screen including daylight types. Obviously the sales help to increase the size and scope of the library.

The great advantage of a lending library is that one can not only view sets, but also try them out on audiences without making rash purchases of unsuitable material. A collection of filmstrips is like any other kind of collection. We all accumulate strips which we may never use or never use again. We come across something we think excellent, then in a few years we come across something even better. A set which seems excellent to a priest proves to have too much detail and is not simple enough for children. A library prevents much wasted expenditure.

Library subscriptions are £5 for the first year, £4 for the second year, and £3 for the third and subsequent years, and the payments may be made by an educational requisition where applicable.

This is excellent value for money. All the sets are bound as slides, which makes them much more convenient to use. The lecturer can add or reject slides at will according to the length of the lecture; he can also place a piece of cardboard before a few key slides for identification purposes, and then extract them rapidly and use them for a résumé at the end of the lecture.

The Library is also building up a tape section which includes four lectures by Fr Charles Davis, S.T.L., given at the National Catechetical Summer School in 1960, on the Sacraments in general, baptism, confirmation, and the Holy Eucharist (total playing time five hours), and an hour's lecture on the participation of the laity in the Liturgy by the Rev. Clifford Howell, S.J. The recordings are not confined to England, but include recordings of the American Liturgical Weeks. This is a great help to busy people who cannot get away to these courses, but who would like to hear first-class speakers in the quiet of their own rooms and at their own convenience. They are equally useful for communities and discussion groups. The recordings can be played over before a whole community who can then hold a discussion on them.

All these slides and tape recordings are free to members of the library. Only postage has to be paid and an invoice is sent after every ten or twelve transactions.

Many American sets have a recorded commentary with the filmstrips and are very expensive. For example, a recent American filmstrip on the Mass with two records costs £16 with Customs and Purchase Tax. This would be prohibitive for most users. A surcharge of 5s. is made if these records are borrowed, but again, many of them have been taped, and there is no extra charge for the tapes.

The library also includes gramophone records and 16 mm sound films. An extra charge is made for the sound films owing to the heavy initial cost, since most of these items are imported and, in fact, are the only copies available in this country.

A new section is being gathered together at the moment

consisting of "flannelgraphs", and future sections will include models, puppets and religious drama.

The work involved in establishing and running this library service is simply enormous, and Mr Hoskin its founder must be congratulated on his apostolate. Congratulations are easy. Priests and educationalists could give substantial help by getting their supplies both of filmstrips and tape through the agency of Vigilanti. The tapes supplied are all best-quality BSAF and are supplied on all the normal spool sizes from 3 in. to 7 in. in normal, long-play and double-play tapes. Prices range from 8s. for a 3 in. normal-play spool to 77s. for a double-play 7 in. spool.

Mr Hoskin will always be grateful for recordings of special speakers at seminaries or other establishments, also for slides and filmstrips of Catholic subjects which may be unique or for offers of older C.T.S. strips which are no longer available and would be put to greater use in a library. He would be only too glad to copy any of these items or to purchase them, he can also dub tape recordings and return the original unharmed. Teachers might have projects of flannelgraphs which would be useful to a wider audience. We have in Vigilanti the nucleus of a veritable "Visual Aids Centre" of unique value to the Catholic educational world, if there is just a little co-operation from those interested.

#### *Other Sources of Material*

Mention must first be made of Common Ground (Agents: The Educational Supply Association, 181 High Holborn, London, W.C.1). These produce two excellent strips in colour on the four patron saints of the British Isles: the first on St George and St David; the second on St Andrew and St Patrick. The strips have been made in conjunction with the National Committee for Visual Aids, a fact which guarantees their pedagogic value. They have been prepared after careful research. The actual and mythical occurrences are clearly differentiated visually, the mythical events being presented against a black background. If anyone imagines we do not know much about these four saints, especially St George, then these strips should be a welcome surprise. The story of St George and the Dragon is

particularly well presented to show the truth underlying the legend. A more detailed life of St George is produced by St Paul Films, and the two strips could be used to supplement one another.

Educational Productions, East Ardsley, Wakefield, Yorks., supply a very good strip on baptism and confession, and another on the Mass in thirty-six frames. The latter is useful where one has not the time available for the detailed set of the Catholic Film Institute, and the fact that the notes are by Laurence Bévenot, O.S.B., is an assurance that the essential doctrine and symbolism of the various parts is well brought out.

Dawn Trust Studio, Aylesbury, Bucks., produce a very fine life of our Lord entitled *The Road to the Cross* taken from the film *Day of Triumph*. The series is in seven strips, and the final strip, *People Round the Cross*, could be used in conjunction with Bishop Fulton Sheen's books on the crucifixion. We see the thieves, the relatives, the friends, representative of people today. *Holy Night* (sixty-two frames) is another outstanding production. It begins with the siege of Jerusalem under Ezechias and the Messianic Prophecy of Isaias, "Behold a virgin . . .". Then we see the fulfilment of the prophecy: the Annunciation, Visitation, and the events of the Nativity. The Life of St Paul is treated by Dawn Trust (colour), Cathedral Films Incorporated (America) and the Hulton Press.

Jacob's Ladder Filmstrips, 47 Maze Hill, London, S.E.10, specialize in reproductions of illustrations in mediaeval manuscripts in both colour and black and white. They reproduce some fine illuminations on the life of our Lord and on lives of saints such as St Cuthbert, St Alban and St Edward the Confessor, and two very detailed strips in double frames in colour on the Apocalypse taken from manuscripts in the Bodleian Library and photographed by the Oxford University Press. Again, do not be led astray by the mention of mediaeval illuminations. The modern Cartoon Strips are merely developments of this style; and the monks who did the illuminations, simply because they were ordinary men whose lives were dedicated to God, instinctively used a means of expression which would appeal to the ordinary man—and children appreciate them possibly more than adults.



Gaumont British Film Library have a strip *The First Easter*, black and white, thirty-five frames, which gives a very good historical account of the events of Easter Sunday, and would act as a synopsis of the far more detailed strips in colour by Don Bosco Filmstrips. The Don Bosco strips link up history with its signification for our own lives, showing the resurrection not simply as the culminating point but as *the* event which alone makes sense of the history of salvation.

The Olivetan Benedictines at Cockfosters produce a series of filmstrips for young children (age group, four to seven years). They are obtainable from Vita et Pax, Liturgical and Art Work, Bramley Road, London, N.14. Five strips have been produced so far: *Jesus Comes upon Earth* (Christmas Story), *More People See Jesus* (Presentation and Epiphany), *Jairus' Daughter* and *The Blind Man of Jericho*, *Miraculous Draught of Fishes*, *Jesus Stills the Storm*, and *Jesus Heals Ten Lepers*, *The Feeding of the Five Thousand* and *Jesus Promises the Holy Eucharist*. Each strip costs 23s. The booklets accompanying the strips contain two different kinds of text: (a) a free adaptation of the Gospel text for very young children; (b) a simplified Gospel text reproduced as faithfully as possible and rendered comprehensible for children. These strips are definitely for infants, and so the Apostles, for instance, are depicted as children slightly older than the audience, in order that the viewers may be able to identify themselves more fully with the characters. An infant thinks and speaks in the present, and is not ready for the historical element; hence the stories have been removed from their historical setting and given a form which a young child can more easily understand and assimilate.

Vita et Pax also have a huge collection of Visual Aids for adults, which they are willing to loan to parishes or senior schools or colleges. These take the form of large display panels which could be placed in the narthex of a Church or around a school hall, and depict the significance of such subjects as Easter, Pentecost, and baptism. The technique is similar to that employed in the Vocations Exhibitions or in the Caritas Exhibition at Rome which was one of the high lights of the Holy Year.

*Continental Filmstrips*

All continental filmstrips can now be easily obtained by English agencies, though it might be worth while getting the catalogues of the Bonne Presse, 5 Rue Bayard, Paris, VIIIe, and of Don Bosco, Libreria Dottrina Cristiana, Via M. Ausiliatrice, 32, Torino, Italy. The Bonne Presse act as agents for all the French productions. In general, the strips carry captions on every frame, which may be a help to a busy teacher who reads French, but is not always the ideal.

Editions du Berger have produced three filmstrips entitled *Notre-Dame* which form a veritable "Summa Mariale". Everything essential concerning our Lady is to be found. Her life, the history of devotion to our Lady, the various apparitions, definitions, and so on.

The Bonne Presse issues over 200 slides on the Holy Land. Each slide is fully documented with Biblical references and a short historical note where necessary, a detailed analysis of the subject, archaeological notes, etc. The slides are sold in set of not less than ten, and needless to say are not cheap, but one can peruse the catalogue and select the slides one needs.

For "anciens élèves de S. Sulpice" there is a filmstrip *Une heure à Issy*, which will give them a nostalgia for their former Seminary, and another *Une heure à Conflans* for any who passed through the junior seminary. These two, together with two other strips, *La Vocation de Jean-Pierre*, would give far more material than one would need for a whole day's conferences on vocations. Let us hope that something similar will eventually be produced in England.

Finally, if any school or catechist does not already take out a subscription to VENISS (Visual Education National Information Service for Schools), 33 Queen Anne St, London, W.1, it is well worth while making good the omission. The annual subscription makes available to a member school or teacher all the publications of the national bodies, at a considerable financial saving. On joining, the subscriber receives a set of the film and filmstrip catalogues of the National Foundation for Visual Aids, and all current pamphlets. Each month he receives the magazine *Visual Education*, which contains reviews

of all the latest releases, and the various supplements, revised editions and special lists published during the year.

It is hoped that this survey shows that, if England has been lagging behind the Catholic world up to now, the position is rapidly being rectified, and that in fact we have been able to profit by the experiments and vicissitudes of our Continental brothers and pioneers in this field. We shall always owe them a debt of gratitude.

GEORGE C. DAVEY

### THE WORD OF GOD AT MASS<sup>1</sup>

FOR an article on the Mass and the Bible, the subject of Inspiration would seem to be a most unlikely starting-point. In our seminary days, Inspiration remained a rather remote subject, abstruse and speculative, and on the whole devoid of any practical use. And yet it is this treatise, at least in the way in which it has more recently been presented, which will help us most in understanding the relationship of the Bible to the Mass.

What do we mean when we say that the Bible is inspired? What effect does Inspiration have on a book? According to the handbooks, it has two effects: inerrancy and canonicity. Inerrancy means that the book is free from error. Canonicity means that it forms part of the canon or rule by which the Church must measure her life and faith. But it does not need a great deal of insight to see that those are rather secondary effects, the sort of characteristics which God could have provided by giving his approval to a merely human book. If a book is truly divine, if it can be truly called the Word of God, would one not expect some more immediate effect? And of course there is one. A book which is truly the Word of God is a sort of sacrament of God's Presence. We cannot conceive of God's Word as something static and frozen, as if it was once active but is now locked within the covers of a book. The Word of God is some-

<sup>1</sup> From a talk given to a conference of Clergy at Bristol, March 1961.

thing dynamic, active, alive, here and now revealing God to the person who hears it. If the Bible is the Word of God, then it means that it is not a mere list of propositions about God, not a mere collection of information about God, but something through which God speaks to the person who reads it. It means that it is not like any other book, which may be studied dispassionately, in the abstract, with the mind. It means that it is an encounter with God, who appeals to the heart and demands commitment.

Now this throws a new light on the Mass. Because if the Bible is the Word of God actively speaking to us, then it is going to be most effective when it is addressed to the People of God, for whom this Bible was put together. And this happens precisely when the parish is assembled at Mass.

When we were young, we were taught that we were quite safe if we arrived at Mass before the Offertory. The important part was the Sacrifice, and that was what we had to be there for. Why it should be preceded by a *Gloria* and an *Epistle* and a *Gradual* and a *Gospel* and a *Credo* we never asked ourselves (any more than we dreamt of asking why Baptism should be done the way it was). That was the Mass, and that was all there was to it. In any case, it was all done remotely and silently, facing the wall, so, obviously, it did not concern us. What was important was the presence of Christ in the Eucharist, which was effected at the Consecration, which we offered up with the Priest, and which was then given us in Communion. That was the gift of God which we had come to receive.

But if the Bible is truly a sacrament of God's Presence, then we need to have second thoughts about the first part of the Mass. God is offering us two gifts, not one. Or more accurately, God is offering us only one gift—when He has given us his Son, He has given us all that He has to give—but He wants this gift to nourish our mind before we are ready to receive it in our body.

There is only one Word which expresses the reality of God, and that Word of God is his Son. But before that Son became flesh and blood, He was spelt out to us slowly in letters and words. That is true of the history of God's People. The same is true of every Mass. The Church does not want us to receive Christ's flesh and blood until we have prepared ourselves by

hearing His words. We have spent a lot of effort in making the Eucharist available to our people. But until we have spent the same effort on making the Word intelligible to them, we are leaving the Mass lopsided. We can no more afford to be careless over the first half of the Mass than we would dare be careless over the second half. We can no more dismiss the Reading of the Word as unimportant than we would dare drop the Eucharist on the floor. They are both the Presence of Christ, whom we come to Mass to welcome with our faith, as well as to receive with our love.

So much for the doctrinal background to this subject. What does it demand on the practical level? How do we go about making this Reading of the Word a living reality, instead of the remote and meaningless rubric that it often is?

Firstly, it has to be done with a certain amount of dignity and solemnity. We must stop ourselves thinking that we may race through it in order to get on to the "important" part. Ideally, one supposes, since the Word is designed to be addressed to the people, they should hear it in such a way that it really does enter their mind and their heart. But even while it remains in Latin, and we continue to turn our back to read it to them, this should still be done as if it *was* a proclamation of the Word of God. And when it is to be repeated in English, either by a lector or from the pulpit, that too should be done with the same dignity and solemnity. If we read out the Epistle and Gospel from the pulpit in the same tone of voice and the same offhanded manner as the notices about last week's Pool winners and next week's bazaar, they will have about the same impact. It would seem to be almost essential to have looked through the passage and understood it before it can be read as it should be. One would also suggest the usefulness of first telling the congregation what they are going to hear (a carefully chosen sentence is enough) so that they get its point.<sup>1</sup> The reading itself has to be done with the conviction

<sup>1</sup> Fr Clifford Howell's recent *Commentaries at Mass* (Burns & Oates, 1961, 215.) contains some excellent sample introductions to the Epistles for the Sundays and feastdays of the year. One wonders why the Gospels have been left to explain themselves. Would not a word or two help the faithful here also to focus their attention?

that this is not merely some pious moralizing from long ago, that it is not even simply what God once said through the mouth of Ezechiel or St Paul or Christ, but that it is the living Word of God come to dwell among us and demanding from us here and now our commitment.

This is true of any reading from the Bible. It is true especially of the Gospel. All the Bible is the Word of God, and therefore a first expression of what was later to be expressed in its fullness in Christ. But in the Gospel it is Christ Himself who is made present again before us. We should not read out the Gospel or announce it to our people as if it merely a *narrative* of something that happened two thousand years ago. This is Christ present among us, doing now for us what He did in the pages of the Gospel. It is we who enter with Him into combat with Satan, we who are healed of our blindness and the leprosy of sin, we who accompany Him to Jerusalem, we who go with Him to the Cross and the Resurrection. The Church has always been very conscious of this presence of Christ in the Reading of the Gospel. One can get some notion of this simply by considering the ceremonies she devised for it, ceremonies which our people scarcely understand any more. The Gospel is to be preceded by a joyful *Alleluia* to greet the coming of Christ, the reader has to kneel and pray to be worthy to proclaim Him, there is a solemn procession of the Gospel Book with lights and incense, everyone stands up to mark the fact that something important is happening, the reader makes a threefold sign of the cross on himself and invites the people to welcome the Gospel with a *Gloria tibi Domine*, and when it is all over he kisses the Book and *Laus tibi Christe* is said. It is something of that feeling which we have to give to our own reading of the Gospel to the people.

Finally the sermon ought to fall into line with this. It is extraordinary how we ever came to regard it as an extra, stuck on to the Mass, to be included or omitted according to one's fancy. We even took off our chasuble or maniple (as we do for the *Asperges* and the Prayer for the Queen) to make it clear that it was not part of the Mass. We moved our pulpits halfway down the church as if what went on there had nothing to do with the altar. And, of course, as long as we simply make the

pulpit a place for giving vent to our feelings or appealing for money, it has nothing to do with the Mass. But in actual fact the sermon or homily belongs to the Mass at this point, as a sort of prolongation of the Word. The Bread from Heaven, which God has given us in the readings, has now to be broken for the Family, so that they can benefit from it. The purpose of the homily is to take the Word of God which has been read, and apply it here and now to the circumstances of this community, so that the humblest person in the congregation may be nourished by it. This does not mean that we simply analyse the texts in the abstract, as if we were taking a Scripture class. Least of all does it mean that we choose a sentence or phrase as our 'text' and use it as a peg on which to hang a *fervorino* or pep-talk. It means that we have to understand the Mystery of Christ contained in the readings, and present that in the concrete to the people. It means that we have to provide a sort of bridge between the first part of the Mass and the second, a bridge on which our people are carried over from hearing the Word of God to doing it, from being a passive audience to becoming an active community, ready to offer themselves with the Christ who has come among them, ready in short for Communion.<sup>1</sup> Let us not pretend that this is an easy thing, something to be done almost off the cuff. It is one of the most exacting duties demanded of us. We glory in the title of Massing Priests. Let us appreciate that the Mass we have so jealously guarded does not begin at the Offertory, and that one of the tasks for which we have been ordained is 'ut in Lege tua die ac nocte meditantes, quod legerint credant, quod crediderint doceant, et quod docuerint imitantur'.

H. J. RICHARDS

<sup>1</sup> This essential connexion between the homily and the Gospel could perhaps be better stressed if one were to follow immediately on the other, instead of being separated from it by the notices. In fact, if these latter could be cut down to exclude trivialities and concentrate on what concerns the Christian life of the community (announcement of feasts, prayers for the sick and the dead, etc.), they would fall into place more naturally after the homily, where they would fulfil something of the function of the old Bidding Prayers. A similar suggestion has recently been made by H. A. Reinhold in his *Bringing the Mass to the People* (Burns & Oates, 1961, 21s.), p. 55.



## THE SACRAMENTS OF THE SICK

THE chaplain of a large hospital where (he writes) "it may be necessary to give the last sacraments to two or three—occasionally more—patients in immediate succession" enquires: (a) is it necessary to repeat the *Confiteor*, etc., before giving Holy Communion to a sick person who has just received absolution? (b) may the three prayers which precede the anointings at Extreme Unction (*Rituale Romanum*,<sup>1</sup> VI, ii, 5) be omitted when there are several persons to be anointed, especially in view of the rubric (R.R., VI, ii, 6) "*Quae orationes, si tempus non patiat, ex parte vel in totum poterunt omitti*"? (c) may the prayers that follow the anointings be said in English after they have been said in Latin, or may they and the form of the Last Blessing be said in English only, for the benefit of the patient?

These queries raise a number of points about the administration of sacraments to the sick, and a discussion of them may prove useful not only to a busy hospital chaplain but also to priests who have to minister to the sick in large parishes. These points concern the form of the aspersion of lustral water at the beginning of each rite; the repetition of the opening salutation, aspersion and prayer, and later of *Confiteor*, etc.; the person who recites this prayer; the order of the last sacraments and the language to be used at their administration.

The Roman Ritual under Titles V and VI devotes six chapters<sup>2</sup> to ministration to the sick: Communion of the sick, Extreme Unction, visiting the sick, aiding the dying, the Apostolic Blessing *in articulo mortis*, and the Commendation of a departing soul. In addition, of course, there is the Sacrament of Penance. The rite for five of these begins with a salutation (or blessing) on entering the place where the patient is, and the sprinkling of lustral water.

The Roman Ritual—and the older rubricians—do not envisage the last sacraments<sup>3</sup> being given at the same time.

<sup>1</sup> Referred to from this onwards as R.R.

<sup>2</sup> There are some additions in Tit. VI, caps. I, III, VIII, which do not immediately concern us here.

<sup>3</sup> Under this term, for brevity's sake, I include the Last Blessing (a formula for the imparting of an indulgence).

Indeed a rubric in the rite of Communion of the sick (n. 16) says that, apart from necessity, the patient should have been to confession beforehand (one reason for this being lest it should not, for some cause, be possible to absolve him and Holy Communion could then not be given) while arranging for him to have an opportunity for confession immediately before Communion also, should he so wish. R.R. also supposes (VI, ii, 4) that the patient may wish for confession when the priest comes to anoint him (VI, ii, 4), or when he comes to give the Last Blessing (VI, vi, 3). Indeed it is not supposed that the priest carries at the same time both the Blessed Sacrament and the holy oils, except in case of necessity (cf. *S.R.C.* 3073).

However, the practice of giving more than one, or all, the last sacraments on the same occasion became, and is now, a very common practice, and so rubricians began to teach that when the last sacraments are given together the opening salutation and the aspersion need not be repeated; this indeed seems a very obvious conclusion.<sup>1</sup> What of the *Confiteor* and its attendant prayer and form of absolution? Writers hesitated about not repeating this—indeed some definitely taught that it must be repeated—because of a decision of S. Congregation of Indulgences<sup>2</sup> that decided that the *Confiteor* must be repeated three times (!) when Viaticum, Extreme Unction and the Last Blessing are given together; and of a decision of the Holy Office (in 1851) which, in reply to the query about the repetition of *Confiteor* in this case, said “Si immineat necessitas conferendi unum post aliud immediate, licere semel in casu; secus repetatur”. Of course, the rubrics of R.R. do make provision for the abbreviation of the form of absolution “justa de causa”<sup>3</sup> (IV, ii, 4), of the prayers preceding Viaticum (V, iv, 20) or Extreme Unction (VI, ii, 6) or Last Blessing (VI, vi, 7) in case of real necessity.<sup>4</sup>

The question of the administration of the last sacraments together and a consequent abbreviation of the rites was carried a step forward when, in the ritual approved for Germany in

<sup>1</sup> Yet even the latest typical edition of R.R. (1952) makes no provision for it.

<sup>2</sup> N.286<sup>8</sup> (1841)—“Affirmative, juxta praxim et rubricas.”

<sup>3</sup> With a still shorter form “urgente aliqua necessitate”.

<sup>4</sup> There is also the abbreviated rite for the Communion of several sick persons (R.R., V, iv, 28).

1950, in chapter IV, appeared a new<sup>1</sup> form entitled "*Ritus continuus infirmum muniendi Sacramentis Extremis*". In this the order is Extreme Unction (with confession after the opening prayer, *Exaudi*, if desired), Viaticum, and Last Blessing, and, apart from extra prayers mostly in German, the opening salutation and prayer *Exaudi* and the aspersion occur only once; and the *Confiteor* is said once only, for Extreme Unction. The ritual for the United States of America (1954)—which was modelled closely throughout on the German one—does the same thing: after the three separate rites for the last sacraments it gives the *Ritus Continuus*. The French ritual, first approved in 1947 without any *rituus continuus*, was published in a revised edition in 1955, with directions given in each of the three separate rites how to proceed in case the sacraments were given together. These added rubrics provide for only one opening salutation and aspersion, and the *Confiteor* once only. Now, the additions to the second edition of the French ritual were the result of queries submitted by the French bishops to S.R.C. and replied to on 30 October 1953. The replies contained an important declaration (under n. 4): "*Quod autem attinet ritum continuum ministrandi Sacramenta infirmis, eisque Benedictionem apostolicam impertiendi, omnia observentur quae singulis Sacramentis sunt propria . . . praetermissis tamen versiculis et precibus quae secus essent iterandae, uti, v. gr., benedictio in introitu sacerdotis, Confiteor, etc., quae semel recitari possunt*". This statement of S.R.C. gives official recognition to the existence of a "*ritus continuus*" and the permissibility of the non-repetition of the same prayers.

Finally came the ritual for Ireland in 1960 (approved by S.R.C. in a rescript dated 12 December 1959). This not only contains the *ritus continuus* but gives it first place (unlike the other rituals mentioned above) and gives the separate rites only by reference back—with necessary modifications—to this rite. It evidently assumes that the normal practice is the administration of all the last sacraments on the same occasion. There is no doubt that in the British Isles, at least, this is a common practice.

<sup>1</sup> It is not really new, it was in use up to thirteenth century and is still used in the Dominican rite.

Now for some details of the administration of the last sacraments:

1. The opening salutation or blessing (*Pax*, etc.) is to be given on entering the room where the sick person is; the rubrics dealing with it in five different places are all differently phrased (e.g., two use *locus*; three use *cubiculum*) but they all seem to mean the same thing.

2. Similarly, the rubrics concerning the persons or place to be sprinkled with lustral water are all differently worded. From a combination of them the conclusion is that the patient, his bed, the room and all persons present (*circumstantes*) should be sprinkled.

3. In the rite for the Communion of the Sick a longer formula for the aspersion occurs, the antiphon (*Asperges . . . dealbabor*), the first verse of the psalm *Miserere, Gloria Patri*, etc., *Sicut erat*, etc., and the repetition of the antiphon *Asperges*.<sup>1</sup> For Extreme Unction and the Last Blessing, the rubric is laconic: "dicens *Asperges me, Domine*, etc."; while for the visiting of the sick and the Commendation the antiphon is given in full: "*Asperges . . . dealbabor*", and so the "etc." of the former form is interpreted by rubricians as meaning, not the longer form used for Communion of the sick, but just the full antiphon alone. Only the rubric at Extreme Unction (R.R., VI, ii, 4) says the sprinkling is to be done *in modum crucis* (i.e. centre, left, right), and, presumably, this is the correct way for the other four cases.<sup>2</sup>

4. Regarding the omission of the opening salutation and aspersion, and the *Confiteor* with its attendant *Misereatur* (in the singular, for one person) and *Indulgentiam*, it has been shown above that these need never be repeated on the same occasion.

5. Who recites *Confiteor*? R.R. for Communion says the sick person or someone in his name, for Extreme Unction the rubric does not say by whom it is said, that for the Last Blessing by

<sup>1</sup> This suggests that at one period the entire psalm 50 or part of it was said; and it was in the ninth century, as it is now, at the *Asperges* on Sundays.

<sup>2</sup> For the *ritus continuus* the German and American rituals use the shorter form of the *Asperges* (but they place Extreme Unction before Viaticum), while the Irish ritual, which follows the order of R.R., i.e. Viaticum before Extreme Unction, has the longer form. The prayer *Exaudi* (preceded by versicles) comes after *Asperges* in the Irish ritual, later (after the opening prayer of Extreme Unction as in R.R.) in the German and American books.

"one of the assisting clerics" (it is not often that there will be assisting clerics in these parts!). For Extreme Unction, R.R. (VI, ii, 6) allows it to be said either in Latin or in the vernacular. The German and American rituals, in view of the community character of the last sacraments, add "or it may be said by all together", evidently—in most cases at all events—in the vernacular. So there is complete freedom of choice for the person who is to recite the prayer and for the language. R.R. directs the patient to say *Domine non sum dignus* before Communion, at least once, in a low tone (V, iv, 19). Normally the patient will use his own language, the reply of S.R.C. to the French bishops of 30 October 1953 says (n. 3) that this is permissible, and the Irish ritual so directs; the German and American books add that it may be said by all present (*adstantes*).<sup>1</sup>

6. The order of the last sacraments when given together: the order of R.R. is Viaticum before Extreme Unction. This dates from the first official Roman Ritual (1614) and was the order in some of the older rituals; others, however, reversed the order, and modern liturgiologists and some theologians favour the administration of Extreme Unction before Viaticum,<sup>2</sup> as this is more in keeping with the view that it is the latter which is the real sacrament of the dying, while Extreme Unction is rather the sacrament of the sick. In practice, the order to be followed in any country is that given in the local ritual approved (nowadays) by the Holy See. Accordingly, in the German and American rituals, in the *rituus continuus*, Extreme Unction precedes Viaticum; the Irish ritual keeps the order of R.R.; the French ritual provides for either practice. Obviously for a grave cause, then, either order may, in any particular case, be followed.

7. The language of the last sacraments: R.R. deals expressly with this point only for the saying of *Confiteor* at Extreme Unction, which may be recited "*latina vel vulgari sermone*" (R.R., VI, ii, 6).<sup>3</sup> It is the new rituals that are concerned with

<sup>1</sup> This does not seem very logical as they are not going to receive Holy Communion.

<sup>2</sup> A reply of S.R.C. in 1879 declared that this was lawful for Cistercian nuns in accordance with their ritual (S.R.C. 3486).

<sup>3</sup> This was extended to the Communion of the sick for the French in the S.R.C. replies of 30 October 1953 (N. 2).

this question of language as only the Holy See is competent to grant concessions for the use of the vernacular. For about the last decade local rituals with a certain amount of the vernacular in them have been appearing, the chief ones in France (1947 and 1953), Germany (1950), U.S.A. (1954) and Ireland (1960). The use of the vernacular has been granted by the Holy See in answer to a request of the bishops of the countries concerned, and in each case the new ritual when prepared has had to be submitted for the inspection and approval—with or without modifications—by *S.R.C.* When the first edition of the French ritual was approved in 1947 the rescript of *S.R.C.* laid down the rules (under five headings: baptism of children, baptism of adults, Extreme Unction, matrimony and funerals) for the use of the vernacular, and these rules—which deal with not only what texts of the rite may be in the vernacular but even with the way in which they are to be printed—have been exactly repeated for U.S.A. and England, and for Ireland in a slightly different form with the same meaning. Only one of the rules (No. 3) concerns the last sacraments and it runs thus: “in the administration of the sacrament of Extreme Unction Latin alone is to be used in the prayer at the imposing of hands upon the person who is sick, in the words which are said at the anointings, and in the prayers which follow.” Nothing whatever is said about the Communion of the sick or the Last Blessing.

And now for the new ritual for England and Wales, *Excerpta e Rituali Romano*, prepared by the Archbishop of Birmingham and approved by *S.R.C.*, in answer to a request by the English and Welsh hierarchy, in a rescript dated 14 January 1959. So far as the last sacraments are concerned: there is no *rituus continuus*, but notes added to the rite of Extreme Unction (pp. 53, 54) and the Last Blessing (pp. 59, 60) state that the opening salutation and Asperges may be omitted when Extreme Unction immediately follows Viaticum (the order of these sacraments follows that of R.R.), or the Last Blessing immediately follows either Viaticum or Extreme Unction. A note (p. 60) also states that *Confiteor*, etc., may be omitted for the Last Blessing when it immediately follows either Viaticum or Extreme Unction.

To the stock rescript for the use of the vernacular in the

ritual, the rescript for England added this clause—not found in the indults granted to the other countries mentioned above—“the use of English (*linguae vulgaris*) is not to be extended in any way to the recital of prayers, blessings, etc., beyond what is strictly determined in the foregoing.”<sup>1</sup> In accordance with this ruling the rite for the Communion of the Sick and that for the Last Blessing are entirely in Latin. For the various points about the last sacraments discussed in this article the new English Ritual reproduces the text of the Roman Ritual, in strict accordance with its title *Excerpta e Rituali Romano*.

And now, at last, the replies to the hospital chaplain's queries: (1) The proper moment for giving absolution before Communion of the Sick is just before the *Confiteor*, etc., and as *Misereatur* and *Indulgentiam* will then be recited there seems to be no doubt that they may be omitted in the form of absolution, especially since a rubric on this (R.R., IV, ii, 4), for use at any time, says these prayers may be omitted *justa de causa*; (2) In view of what is said in this article about the *rituus continuus* and other points, it would seem that the three prayers (*Introeat*, *Oremus*, and *Exaudi*) which precede the *Confiteor* in the rite of Extreme Unction—certainly the last one—may be omitted when the last sacraments are administered together, if there is a reasonable cause, especially in view of the rubric that follows them (R.R., VI, ii, 6) which permits their omission in part or completely *si tempus non patiatur*. Usually this rubric is interpreted as meaning if time will not allow because of the state of the patient, but, *salvo meliori judicio*, it would seem to be applicable to the priest also in the circumstances given in the query; (3) For England and Wales no vernacular is allowed for Communion of the Sick or the Last Blessing. Some is permitted in the rite of Extreme Unction. There seems to be no cogent reason why the chaplain may not give the translation of some of the prayers, for the benefit of the patient, after he has completed the rites in Latin. Perhaps some day, by concession of the Holy See, a sick or dying person may have the help and consolation of hearing these beautiful rites in his own tongue.

J. B. O'CONNELL

<sup>1</sup> And see the Preface to *Excerpta*, p. viii.



## QUESTIONS AND ANSWERS

VALIDITY OF DISPENSATION GRANTED TO  
NON-SUBJECT

Bertha, a Catholic, comes to an alien diocese in order to marry Titius, a doubtfully baptized non-Catholic who is resident there, and intends to settle there with him after their marriage. At their request, the parish priest of Titius' residence seeks and obtains from the local Ordinary a dispensation from the impediment of mixed religion and, *ad cautelam*, disparity of cult. Is it valid? (M.)

## REPLY

Canon 201, §1: "Potestas iurisdictionis potest in solos subditos directe exerceri."

The dispensation is valid, because the case happens to be covered by the terms of the faculty which the Ordinary uses in dealing with it. But, first, it is worth while to clear up the difficulties arising from canon 201, §1, which appear to have motivated the question.

The principle expressed in this canon is a natural truth, rather than a positive enactment of the ecclesiastical legislator; it is intrinsic to the very nature of any jurisdiction that it can be directly exercised only on subjects.<sup>1</sup> Since, therefore, the granting of a dispensation is an exercise of jurisdiction, it is certainly necessary to the validity of the dispensation in question that the party to whom it is granted be a subject of the grantor, either in general (by domicile, quasi-domicile, or canonical vagrancy coupled with actual presence in his territory), or at least in the particular matter concerned.

If Titius is not in fact baptized, his local residence counts for nothing; he cannot be subject directly to any ecclesiastical jurisdiction on any count. If he is baptized, he is a subject by domicile of the local Ordinary and is *per se* capable of obtaining a rescript of dispensation from him, provided, as is morally

<sup>1</sup> Cf. Bender, *Potestas Ordinaria et Delegata* (Rome, 1957), n. 56.

certain, that he is not under condemnatory or declaratory sentence of excommunication.<sup>1</sup> Since, however, it is not the practice of the Roman curia, or, in consequence, of local Ordinaries to grant matrimonial dispensations directly to non-Catholics,<sup>2</sup> it can be safely assumed that the dispensation in question is granted directly to Bertha, the Catholic party, and affects Titius only indirectly. Given this, its validity depends on Bertha's subjection to the jurisdiction thus exercised.

If Bertha shares the pessimistic caution which many canonists presume to be common to migrant brides generally, her domiciliary intentions, up to the moment of her marriage, will be qualified by a suspensive condition, and will not become absolute (subject only to the built-in condition of canon 92, "si nihil inde avocet"), either in regard to the prolongation of her present place of residence, or in regard to the abandonment of her former domicile, until she has actually hooked her man. Hence, when the dispensation is granted, she will not yet be a subject of the grantor in the full and proper sense defined in canon 94, as an *incola*, *advena*, or *vaga*; she will be a mere *peregrina*. Now, to say the least, it is doubtful whether a local Ordinary can, as a general rule, exercise his jurisdiction in favour of *peregrini*, merely by reason of their temporary presence in his territory. The question was disputed for centuries before the Code, and though many commentators are satisfied that it was solved by canons 201, §1, and 94 in the negative,<sup>3</sup> others are confident that the affirmative answer, which was gaining ground before the Code, retains a solid probability which has an objective foundation in certain other canons, notably in canon 14, §1, 2° and 3°, where the general norm regarding the subjection of *peregrini* to local laws is stated.<sup>4</sup>

In the present case, however, we need not pause to consider the relative merits of these two views, or to ask whether or not Bertha has already acquired a month's residence (and with it subjection to the local Ordinary in matters matrimonial) when

<sup>1</sup> Cf. canon 36.

<sup>2</sup> Cf. Capello, *Summa Iuris Canonici*, I, n. 143.

<sup>3</sup> Cf. Van Hove, *De Privilegiis et Dispensationibus*, n. 433, quoting, among others, Chelodi, Ojetti, Coronata, Haring and De Smet.

<sup>4</sup> Cf. Michiels, *Normae Generales*, II, p. 494, quoting, among others, Maroto, Claeys Bouuaert-Simenon, Vermeersch-Creusen, Cappello, D'Angelo.

the dispensation is granted to her. These considerations are rendered irrelevant by the wording of the particular faculty used by the Ordinary, taken in conjunction with the fact that Bertha is, at any rate, a subject of the Holy See from which the faculty emanates. It empowers the Ordinary "to dispense, for just and grave reasons, their own subjects even outside their territory, *and other persons within it*, from the impediment of mixed religion, and also if need be from that of disparity of cult, *ad cautelam*".<sup>1</sup> This is not an exception to the rule of canon 201, §1, but an application of it; for by this faculty the Holy See commissions local Ordinaries to exercise direct jurisdiction, in this particular matter, on those of its subjects who happen to be within their territory.

#### DONATION OF ONE'S CADAVER FOR MEDICAL RESEARCH

Is it lawful to donate or sell one's cadaver to a hospital or medical school for medical research? If so, under what conditions? (O.S.)

#### REPLY

Pope Pius XII, dealing incidentally with this question in his allocution of 14 May 1956, on "eye-donors",<sup>2</sup> gave an affirmative answer, but with the following reservations. Although a cadaver is no longer, in the proper sense, a subject of rights, and its parts have ceased to serve their original purpose, it by no means follows that it has altogether ceased to be an object of moral obligations, or that those who have care of it have no rights to cede. It is morally wrong to treat the human cadaver as if it were no different from that of an animal, or to regard it as a mere "thing". From the merely material point of view there may be little difference between the two, but from the religious and moral point of view there is an essential difference.

<sup>1</sup> Cf. Bouscaren, *Canon Law Digest*, II, p. 30. Italics added.

<sup>2</sup> Cf. the French text in *THE CLERGY REVIEW*, November 1956, p. 689.

A human cadaver was once the abode of a spiritual and immortal soul, an essential constituent of a human person whose dignity it shared and in some measure retains. It was formed "in the image and likeness of God" to a degree not found in the lower creation; it deserves, in some sense, to be called a temple of the Holy Spirit, and it is destined to rise again to eternal life. It cannot therefore be subordinated unconditionally to therapeutic purposes.

On the other hand, as the Pope added, none of these considerations is irreconcilable with that detailed study and knowledge of the human body which is necessary to medical science and training. These are legitimate purposes, morally irreproachable and even noble, to which one can decide to devote one's body with full regard for the respect due to it. Far from being reprehensible, a decision of this kind is positively justifiable, though it should not normally be presented as a duty or obligatory act of charity. Nor is it necessary, in principle, to rule out any form of payment. Grave abuses may be occasioned thereby, and it is to the credit of a donor to refuse compensation, but not necessarily a fault to accept it.

Three conditions must therefore be attached to the donation of the cadaver of a Catholic. The first is that it shall not be treated as a cadaver until death has been duly established; this, as the Pope observed, is a public responsibility, the fulfilment of which should be legally ensured by practical measures. The second, clearly demanded by the above teaching of the Pope, is that the body shall be treated with Christian respect. This is neither easy to define, nor easy to secure in a post-Christian country such as ours. It depends on an attitude of mind which is proper to believers, but can only with difficulty be artificially cultivated by agnostics and materialists. It is, however, compatible with complete dissection of a body for the serious and scientifically useful study of its separate parts. The third condition is that, after the body has served its honest scientific or therapeutic purposes, the parts which have been dissected shall be substantially reassembled and returned to the relatives for Christian burial. This stipulation is demanded by the common law of canon 1203, §1, which requires the bodies of the faithful departed to be buried, and reprobates their cremation; nor can

anything in the late Pope's teaching be interpreted as derogating in any way from this general obligation. At most, perhaps, an exception may be made in regard to an individual organ or member which is of special medical interest and which it is desired to preserve for demonstration.<sup>1</sup>

In practice, a Catholic donor can be fairly sure that the first of these conditions will be fulfilled, but, if reports emanating from certain medical schools are reliable, it cannot be assumed that the second and third will be honoured, unless a formal undertaking to that effect is obtained. In our opinion, therefore, it is necessary to the lawfulness of a donation of this kind that such an undertaking should be exacted.

# SPIRITUAL RELATIONSHIP OF SPONSOR IN NON-CATHOLIC BAPTISM

Does a non-Catholic sponsor at a non-Catholic baptism incur the matrimonial impediment of spiritual relationship in regard to the person baptized? (O'S.)

## REPLY

Canon 1079: "Ea tantum spiritualis cognatio matrimonium irritat, de qua in can. 768."

Canon 768: "Ex baptismo spiritualem cognationem contrahunt tantum cum baptizato baptizans et patrinus."

Canon 765: "Ut quis sit patrinus, oportet: . . . 2°. Ad nullam pertineat haeticam aut schismaticam sectam. . . ."

According to the common interpretation of these three canons, no spiritual relationship, and therefore no matrimonial impediment, is incurred by a baptismal sponsor, unless, not only the baptism at which he assists, but his own act of sponsorship also is valid.<sup>2</sup> Now, although the word "oportet" in canon 765 is somewhat ambiguous (etymologically it could

<sup>1</sup> Cf. THE CLERGY REVIEW, November 1955, pp. 678-9.

<sup>2</sup> Cf. Gasparri, *De Matrim.*, I, n. 757; Cappello, *De Matrim.*, n. 562; Coronata, *De Sacram.*, III, n. 423; Regatillo, *Ius Sacram.*, n. 1308.

mean either "it is necessary", or merely "it is becoming"), it is quite clear from a comparison with canon 766, where the conditions for lawful sponsorship are expressly listed, that those enumerated in canon 765 are necessary to valid sponsorship, and one of them is that the sponsor shall not belong to an heretical or schismatical sect.

It is, of course, possible for a sponsor to be a baptized non-Catholic and yet not a member of any sect; in which case, according to Coronata,<sup>1</sup> his sponsorship should be deemed valid, if unlawful, as in the pre-Code law. If, however, as is more likely, the non-Catholic sponsor in question belongs to a sect by baptism or other formal act of adherence and has never formally repudiated it, his sponsorship at a baptism, Catholic or non-Catholic, is canonically invalid, however valid the baptism itself, and therefore does not give rise to the matrimonial impediment of spiritual relationship with the person baptized. He is not a "patrinus" in the sense of canon 768.

According to what Coronata considers to be the "verior doctrina", the minister of a non-Catholic baptism (assuming that he himself is validly baptized) incurs the spiritual relationship and consequent impediment to marriage with the person he baptizes; but that is because, *datis dandis*, his act is valid. At least, it is not rendered invalid, like the act of the sponsor, by his membership of a sect. No valid argument can therefore be based on an analogy between the minister and the sponsor, except by making valid baptism the sole source of the relationship and impediment for both.

This, in fact, is what Doheny (an author much quoted in our matrimonial tribunals) seems to do. "It appears," he writes, "that a baptized non-Catholic acting as sponsor in a valid non-Catholic baptism does actually incur the impediment, as the basis of spiritual relationship is really valid baptism."<sup>2</sup> If, however, this opinion ever had any probability, a recent Roman decision has extinguished it. A baptized Episcopalian bride stood as godmother in the prematrimonial Episcopalian baptism of her partner, and when the validity of the marriage was later impugned before a Catholic diocesan court

<sup>1</sup> Loc. cit.

<sup>2</sup> *Canonical Procedure in Matrimonial Cases (Informal)*, p. 114.

on the ground of spiritual relationship, the court forwarded the case to the Holy Office, quoting Doheny and asking for a ruling on the law. The Holy Office replied, 6 October 1959: "Matrimonium de quo in casu nequit declarari nullum ex capite impedimenti cognationis spiritualis, ad normam can. 765, 2°."<sup>1</sup> In other words, there was no spiritual relationship, because, according to the norm of canon 765, 2°, the sponsor in question was not a canonically valid sponsor.

L. L. McR.

# CONCLUSION OF THE CANON

A comparison between n. 511, *i* and n. 513, *a* of the new code of rubrics seems to indicate that *Per omnia saecula saeculorum* before the Paternoster's introduction need no longer be said aloud at low Mass. Is this conclusion warranted? (T. O'N.)

## REPLY

This interesting query draws attention to an omission in the new rubrics not only in one case but in two of a direction to say aloud *Per omnia saecula saeculorum* at low Mass, this direction is omitted for the conclusion of the Secret in n. 511, *h*, and for the conclusion of the canon in n. 511, *i*, while in both cases at solemn Mass, a direction to sing these conclusions aloud is given in n. 513, *a*. Can any conclusion be drawn from these omissions? Only S.R.C. can give a conclusive reply to this query, but it would seem that we cannot conclude from this silence that the *Per omnia* in both cases is no longer to be said aloud in low Mass for: (a) the argument is one from silence and the omission may be merely an oversight; (b) the existing rubrics of the *Ritus celebrandi* (epitomized often in the canon) hold when not corrected by the new rubrics, and the *Ritus, Ordo Missae* (vii, 8), and Ceremonial of Bishops (II, viii, 67)

<sup>1</sup> Cf. *The Jurist*, XXI, I (January 1961), p. 125, for the full text of the petition and answer.



all say that the conclusion of the Secret is to be said (C.E. indeed is speaking of singing) *clara voce*; while they say (*Ritus*, x, 1; canon; C.E. II, viii, 72) that the conclusion of the canon is to be said *intelligibili voce*; (c) in each case the conclusion requires *Amen* to be answered by the people or the server, and so it must be said aloud.

But this question of *Per omnia* at the end of the Secret and Canon raises two difficulties, with which the experts in Rome who are engaged in the revision of the Mass rite are, of course, quite familiar, and it may be that the silence of n. 511, *h* and *i* may be a calculated one, and may indicate that the difficulties will in due time receive a solution. The rubric of the *Ritus* (vii, 8) reads "Pervento autem in conclusione ultimae Secretae ad verba illa: *Per omnia saecula saeculorum* exclusive, sacerdos stans in medio altaris, depositis super eo manibus . . . dicit convenienti et intelligibili voce Praefationem." The Cere- monial of Bishops (II, viii, 67) has a similar rubric; the rubric of the Canon is less detailed. The unfortunate word is *exclusive*, requiring the celebrant to postpone the saying of the conclusion while he lays his hands on the altar, and nearly all commentators on the rubrics of the Mass (including the great classical ones like Martinucci, Stappen, de Herdt) direct the priest to search out the Preface before saying *Per omnia*, etc. And in the Missal before each Preface are printed the words *Per omnia*, etc., as if they were a beginning of something, instead of a conclusion (the reason for this seems to have been originally a musical one, the celebrant turned out the Preface to have before him the music of *Per omnia*, as if he could not sing it by heart!). The result is that few priests pause after the *Amen* of *Per omnia* to indicate the conclusion of the Offertory, before beginning the introduction to the Preface and Canon, *Dominus vobiscum*. For the concluding words of the Canon the position is still worse, the *Per omnia* is separated from its prayer by ritual actions, including a genuflection, and so once more the impression is given that *Per omnia* is the beginning of something instead of being the very solemn ending of the Canon, said aloud that all may answer the great *Amen*. Surely for the Secret an amended rubric will direct the celebrant to say aloud the conclusion with joined hands, as he says the conclusion of the

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Collect and Postcommunion, then turn out the Preface, and then, having placed his hands on the altar, begin the introduction to the Preface with the usual *Dominus vobiscum*. Similarly, presumably, the rubric at the end of the Canon will in due course be amended to enable the celebrant to say the concluding words at once after *omnis honor et gloria*.

ASHES FOR ASH WEDNESDAY

Fortescue-O'Connell *Ceremonies* (p. 258) says the ashes to be blessed on Ash Wednesday should be made "by burning palms or other foliage blessed on last Palm Sunday". Is it lawful to use ready-made ashes, sent by church furnishers made from palms but not said to be of *blessed* palms from the previous Palm Sunday? (Michael.)

REPLY

The direction about the ashes given in *Ceremonies* (1958 edition, p. 268) is taken from a combination of the rubrics for Ash Wednesday in the Missal, in the *Ceremonial of Bishops* (II, xviii, 1) and the *Memoriale Rituum* (Tit. II, cap. I) for small churches. As church furnishers are supposed to be acquainted with the parts of liturgical law that concern their business (e.g. the correct structure of an altar, the quality of wax to be used for altar candles) we may reasonably presume that they know about the rubric for the ashes and observe it. It might be well to interrogate them about it. Certainly their annual gift of ashes is a great boon, so let us hope they are correctly prepared.

J. B. O'C.

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## ROMAN DOCUMENT

FERIA OF CLASS IV NOT COMMEMORATED  
IN MASS

## SACRA CONGREGATIO RITUUM

## DECLARATIO

DE COMMEMORATIONE FERIAE IV CLASSIS (*A.A.S.*, 1961, LIII, p. 388.)

Cum huic S. Rituum Congregationi nonnulla dubia oblata sint circa commemorationem feriae IV classis tum in Missis festivis sensu latiore tum in Missis votivis, haec S. Congregatio, ad maiorem simplicitatem obtinendam in universa materia de commemorationibus, declarandum esse censuit: feriam IV classis numquam esse commemorandam in Missis cum festivis tum votivis, ne conventualibus quidem.

Statuit proinde ut in Codice rubricarum sequentia mutantur:

(a) n. 26 scribatur: "Omnes feriae, nn. 23-25 non nominatae, sunt feriae IV classis; quae numquam commemorantur".

(b) n. 289 in initio scribatur: "In omnibus feriis IV classis ... dici potest, sine commemoratione feriae:".

(c) Altera pars n. 299 ita scribatur: "In reliquis feriis dicitur Missa dominicae praecedentis, nisi a rubricis aliter provisum sit".

Romae, ex Aedibus S. Rituum Congregationis, die 27 Maii 1961.

✠ C. Card. CICOGNANI, Ep. Tusculan., *Praefectus*  
L. ✠ S.

Henricus Dante, *a Secretis*

## CORRESPONDENCE

## FEAST OF OUR LADY MEDIATRIX OF ALL GRACES

Sir,

Positive legislation now deals with the question recently raised concerning the transference of the feast of Our Lady Mediatrix of All Graces. In the *Instructio de calendariis particularibus* issued by the S.R.C. on 14 February 1961, a special rule is given:

24. Festa particularia Beatae Mariae Virginis, olim die 31 maii affixa, diei 8 eiusdem mensis assignentur.

In *Ephemerides Liturgicae*, 1961, pp. 154-73, there is an authoritative commentary on this *Instructio* by Fr Braga, C.M. He recalls that 31 May has proved a popular day for local feasts of our Lady, forming as it does a fitting conclusion to the Marian Month. The natural effect of the institution of the universal feast of the Queenship of Our Lady was that local feasts (Our Lady Mediatrix and Our Lady Queen of All Saints both occur on this day in the *Missae pro aliquibus locis*) should be transferred to 1 June—with the resultant anomaly, noted by Dr Redmond in the July CLERGY REVIEW, that we have two consecutive feasts of our Lady of which the latter really does no more than emphasize a particular aspect of the former.

The suppression of the feast of the Apparition of St Michael made a solution possible, and the assignation of all local feasts of Our Lady from 31 May to 8 May means that a desirable uniformity between local calendars can be preserved—a given day in the month of May on which many churches will be celebrating a feast of our Lady, though under varying titles.

Nevertheless, the new ruling does not mean that every diocese that has hitherto observed the feast of Our Lady Mediatrix is obliged to do so in future. It is within the competence of Ordinaries, presenting, as they must, their revised Calendars for the approbation of S.R.C., to omit this feast if they feel that no special reason for its celebration now remains. To quote Fr Braga again (p. 163):

Agitur de festis quibus pietas fidelium mensem coelorum Reginae dicatum concludere solebat. Nunc autem his festis characteris particularis suffectum est unicum festum, universale, quod de facto ideam talium festorum particularium iam includit, ita ut absque praeiudicio haec festa supprimi etiam possint. Ita, v.gr., idea mediationis universalis, Regalitatis Virginis Mariae super Sanctos, iam clarius habetur in festo recenti BMV Reginae. Et insuper festa, quae ideas celebrant, non sunt certe multiplicanda, utpote a genuina traditione liturgica aliena.

The same *Instructio* concerns itself with feasts that are strictly proper to dioceses and particular regions; but it also has a word to say about feasts *quae communiter "devotionis" vocantur*; these are to be retained in local calendars only *cum rationes* vere peculiares *id postulent* (§32). In §33 it lists a number of feasts which should be removed from local calendars on the grounds that their "idea" is already commemorated by some other feast or by a liturgical season: the feasts of our Lady mentioned in this list are the Translation of the Holy House (10 Dec.); the Expectation (19 Dec.); the Espousals

(23 Jan.); and the Humility (17 July) and Purity of Our Lady (16 Oct.). Admittedly the feast of Our Lady Mediatrix is not mentioned in this list, but it would seem that similar principles apply in this case.

For much of this country this would seem to be a largely theoretical discussion. The only dioceses in this country to celebrate this feast are Cardiff and Menevia; hitherto they have celebrated it as a greater double—and on 1 June, since, before the institution of the feast of the Queenship, 31 May was observed in both dioceses as the Octave Day of Our Lady Help of Christians, patroness of both dioceses! This, I feel, adds somewhat to the complications.

RICHARD L. STEWART

St John's Seminary,  
Wonersh.

#### THE EASTER VIGIL

Sir,

May I just explain what I meant by the Vigil having been "shunted into a siding at an early date".

The Vigil was formed, essentially as we know it now, in the high days of the organized adult Lenten-Easter catechumenate in the Latin-speaking Mediterranean countries, especially North Africa.

Both the catechumenate and the use of Latin as a vernacular had disappeared by the seventh century, and so by then the ceremony had lost most of its impact, and was being regularly anticipated on Saturday evening. It was only when the Vigil had ceased to be a real vigil, and the full significance of the "Service of Water" was lost, that the Roman Church accepted the "Service of Light" as part of its liturgy.

If, after twelve hundred years, we wish to give back to Easter its rightful place in Christian piety, surely we can't just re-heat a set of formularies in a dead language. Not only the Easter liturgy but all the Lenten cycle and the rite of baptism need re-thinking and re-shaping. For instance, the rite of infant baptism, whilst devoting considerable time to the Devil, makes not a single reference to Christ's Resurrection, apart from the Apostles' Creed. As regards the language, if we seriously want the ordinary people to understand and participate, isn't the vernacular the only conclusion? Do we ever preach in Latin? Do we ever say the rosary in Latin?

J. O. O'REILLY

Catholic Church,  
Barmouth,  
Merioneth.

## BOOK REVIEWS

## MORAL THEOLOGY AND CANON LAW

*Théologie du Pêché.* A symposium edited by Ph. Delhay. 532 pp. (Desclée et Cie, Paris 1960. Price not stated.)

MODERN pagans are as blind to the Judaeo-Christian concept of sin as were the philosophers of ancient Greece. They cannot, of course, ignore the underlying reality, because however much they may reduce its connotation by limiting it to the misconduct of man to man, or man to brute, and strip it of moral culpability by attributing it to mental or emotional maladjustment, the sense of guilt, at least in the collective sense, remains endemic, and human maladjustment is so universal that not a few modern philosophers are reduced to a cynical despair which writes off human existence as intrinsically absurd. The one feature of sin they cannot grasp or even glimpse is that it is an offence against God, a refusal of the creature to conform to the will of his Creator, indeed, a negative response to a Father's love. For them, if there is a God, He is outside the scope of man's misdemeanours, and the only dialogue in human life is between man and man.

It is with an awareness of this shifting background that the present work has been planned, but the editors, rather than waste their energies on a will-o'-the-wisp, have preferred the antidote of a positive study of everything relative to the Catholic theology of sin. The first of the two parts into which the book is divided deals with recognition of the fact of sin, as expressed most clearly in Christian revelation, implied in the practices of primitive peoples, and diversely explained by the Greek philosophers. A. Gelin, of the Catholic faculties of Lyons, shows how the Old Testament is "a massive denunciation of sin as an offence against God", combined with a call for conversion to the Lord and a promise of redemption through the sinless Messiah to come. A. Descamps of Louvain, unable to compress the whole New Testament theology of sin into his seventy-five pages, limits his attention to the message of our Lord, the theology of the primitive Christian community, and the synthesis achieved in the earlier Epistles of St Paul. These, while throwing further light on the existence and nature of sin, reveal especially the initiative taken by God to vanquish it. The relation between taboo and the sense of sin among primitive peoples is then explored by J. Goetz, of the Gregorian University, who finds evidence to show that the dangers which taboos are primarily designed to evade are them-

selves vaguely realized to be the consequence of failure to respect the order established by higher powers. This is followed by a penetrating study of the notion of sin among the ancient Greek philosophers, in which A. Jagu, of the Catholic faculties at Angers, contrasts the profoundly religious cosmic view of Plato with the closed humanism of Aristotle, and shows how some of the later Stoics, tying up the loose ends of Aristotle's thought, established a link between the law of natural reason and the order of divine reason, without, however, abandoning the primarily intellectualist perspective of moral rectitude which is characteristic of all Greek ethical teaching.

The second part of the volume is concerned with the essence of sin. Expounding the theology of original sin, C. Boyer, of the Gregorian, shows first how the Tridentine definition, formulated against the Lutheran heresy, echoes the anti-Pelagian doctrine of the councils of Carthage and Orange. Then, after exploring its genesis in Sacred Scripture and its development by the Fathers and theologians, he adopts the middle view in regard to the wound inflicted by original sin, and the strict view in regard to the exclusion of unbaptized infants from heaven. To the moral theologian, however, the most interesting and rewarding sections of the book will be the two following chapters, on actual sin, and on the distinction between mortal and venial sin, by M. Huftier of the Catholic faculties of Lille. Taking St Augustine and St Thomas as the two complementary poles of the Catholic approach to actual sin, he shows how St Augustine, interpreting his own personal experience, sees it primarily as an aversion from God, of which conversion to created goods is but the projection and sign; whereas for St Thomas it begins psychologically with a conversion to created goods which, by overstepping the limits of due order, results in an aversion from God. For both, however, as against Aristotle, sin is essentially a voluntary defect, a wilful deviation from the right order made known by reason. A comparison of the teaching of the same two doctors is likewise used to clarify the distinction between mortal and venial sin, stress being laid on the fact, which our terminology tends to conceal, that the extrinsic difference in effect is a consequence of the difference intrinsic to their very nature. Only mortal sin conflicts with the vital principle (charity) of due order to the final end (union with God). Venial sin, which is a delay rather than a change of direction, disturbs only the order of means.

The book concludes with two complementary chapters, one on the concept of sin in the dissident Orthodox churches, mainly as it is revealed in their penitential ritual and discipline, and the other



on the radically different theology of original and actual sin propounded by Luther and still prevalent among continental Protestants. The work as a whole is a major contribution to theological science, and if the rest of the *Bibliothèque de Théologie*, in which it will figure as the seventh volume of the moral theology section, maintains the same scholarly standard, our libraries will be notably enriched. The symposium method has its disadvantages, but it should be clear from the above survey that no other was possible in dealing with a topic of such wide ramifications, which no single scholar could be expected to explore with first-hand competence. In any case, careful division of the material has ensured that there is practically no overlapping.

*The Ethics of Medical Practice.* By John Marshall, M.D., F.R.C.P. (ED.), M.R.C.P. (LOND.), D.P.M. 164 pp. (Darton, Longman & Todd. 21s.)

Most recent books on medical ethics have been written by priests with a professional grasp of ethical principles and a working knowledge of medical practice. In the present work—and it is one of its chief attractions—the balance of the author's special competence is reversed. Dr Marshall is primarily, by vocation, a physician of considerable standing, a Reader in Clinical Neurology in the University of London and a regular lecturer in the famous medical school of Edinburgh, where he formerly taught. But in addition, as the reader of this book will speedily appreciate, he is a fervent Catholic with far more than a working knowledge of Catholic moral doctrine. In all that concerns his own particular field, at least, he has thoroughly assimilated the relevant moral principles, and he shows here a gift for clear exposition and practical exemplification of them which professional moralists cannot but admire and envy.

This gift is made immediately evident in his first two chapters, in which, after explaining the notion of the natural law and the practical necessity of the teaching authority of the Church, he briefly but cogently establishes the main ethical principles which relate to the vocational aims of the doctor and affect all aspects of medical practice, in particular, those which govern the means of preserving life, co-operation in illicit procedures, scandal, and the principle of double effect. He then considers the doctor's general obligations to his vocation and to his patients, devoting a thorough and practical section to the medical secret. The rest of the book is assigned to particular moral problems connected with the use of drugs, surgery, furtherance and control of fertility, sterilization and abortion, pregnancy and delivery, psychiatry, sexual difficulties and abnormalities, medical experimentation, and the spiritual care of patients.

This summary catalogue, however, fails to convey the variety of incidental problems which the author solves *ambulando*, and which can be found listed in the alphabetical index. By interweaving abstract principles with concrete applications drawn from his wide and first-hand experience, by clarity of exposition and avoidance of padding, he succeeds in packing a wealth of useful material into a relatively small space. His is a book which can not only be consulted with profit, but read continuously with interest.

There are one or two small *corrigenda*. Thus on p. 144, canon 1031 is given as reference for a statement which is based rather on canon 1081, together with canon 1068, §2; and on p. 154 it is incorrectly stated that if two baptismal sponsors are provided both may be of the same sex as the baptized person; for the rule of canon 764 is *ad summum unus et una*. But, with these minor exceptions, there is little in the book to criticize adversely and much to praise. Doctors will respect it for its thorough and intimate knowledge of their problems, and moralists for its firm grasp of their principles.

*Medico-Moral Problems*. By Gerald Kelly, s.J. 384 pp. (Dublin, Clonmore & Reynolds. London, Burns & Oates. 22s. 6d.)

WHEN, in 1958, a "new and revised" edition of this useful book was published by The Catholic Hospital Association of the United States and Canada, it received a favourable notice in this REVIEW (April 1959, p. 250). The same edition, printed apparently from the same typographical fount, but with the substitution of a stiff cloth-board binding, has now been published on this side of the Atlantic. Since our earlier notice is reproduced in full on the dust-cover, it remains for us only to endorse it.

*Dictionnaire de Droit Canonique*. Edited by R. Naz. Fascicule XXXIX. *Régale*.—*Rote Romaine*. (Letouzey et Ané, 87 Boulevard Raspail, Paris VI. 20 NF.)

THOSE who are purchasing this useful repertory, as it comes out, will be interested to learn that another instalment is available. Of the sixty-nine articles it contains, no less than forty-six are from the pen of its tireless editor, but so wide is his competence that few will regret the extent of his contribution. Among the bibliographical articles, numerous as usual, it is pleasant to note one by the learned Dr St Kuttner on Ricardus Anglicus, the first English canonist to achieve eminence at the great canon law school of Bologna, whose identity was in dispute until modern times. According to Kuttner, it is now certain that he was Master Richard de Mores, or de Morins, a

native of Lincolnshire who taught at Bologna towards the end of the twelfth century and continued to enjoy the esteem of popes and kings during his long rule as prior of the Augustinians of Dunstable, then in the diocese of Lincoln, from 1202 until his death in 1242.

L. L. McR.

#### EDUCATION AND CATECHETICS

*Catholic Education. A Handbook.* xlv + 184 pp. (The Catholic Education Council for England and Wales. 15s.)

THIS Handbook has been published to meet two great needs. The first is to provide information about every Catholic school in the country, information which hitherto has been exceptionally difficult to obtain. Thanks to the work of the Catholic Education Council we now have easily available details of every school. We also know how many Catholics and non-Catholics there are in the schools both as pupils and as teachers. We are given the names and functions of all Catholic societies that are in any way connected with the Church's all-important work of education. For these reasons the handbook should, as Bishop Beck, the Chairman of the Council, says in his Foreword,

find a place on the desk of every Catholic Headmaster and Headmistress . . . it will be valuable in the presbytery and curial office, and may provide information in handy form for local education authorities and other administrators.

The second purpose of this work, which it is hoped will be re-issued at frequent, and possibly yearly, intervals is to provide an opportunity for the publication of articles dealing with "Catholic thought and organization in the realm of education". As the council has had to discontinue the publication of the earlier *Catholic Education* we welcome this new publication. In the first number there are articles of great value by Fr Cronin of Strawberry Hill, who writes on the Three Year Course in Training Colleges, and by Fr McCluskey on Catholic Education in the United States. Mr Anthony Spencer contributes a characteristically thorough analysis of trends in the Catholic child population so that we have an idea of what our needs will be in years to come. He estimates that by 1970 Catholics will make up 16.4 per cent of the age-group 5-14 and that by 1974 they will be 17.8 per cent. The secretary of the council contributes a very important note on the vital need of providing teachers for this expanding school population, the only one, as he points out, that is permanently expanding at the base.

There seem to be two very great needs at the moment. The first is that more Catholics, particularly graduates, should enter the world of education. The second need is that those Catholic independent schools that have not yet been recognized as efficient by the Ministry of Education—of which there appear to be a fairly large number—should hasten to take steps to obtain this all-important recognition.

The publication of this Handbook is most welcome. We greatly hope that the work will receive such support as will enable the Council to re-publish it at yearly intervals.

R. B.

*The Family Book.* By Rosemary Haughton, with illustrations by the author. 64 pp. (Darton, Longman & Todd. 6s.)

AT FIRST glance this large-size gaily coloured book seems to be another book for young children, but actually it is for young parents, chiefly young Catholic mothers. It is a wonderfully good book, all about the instilling of faith and morals into young hearts; the author has written it in the intervals of having six children herself, and she has illustrated it with lots of one-colour drawings that really *illustrate*—that is, they picture not something in the text but something else that throws light on it and makes the reader think. The book covers the same ground as those excellent American books by Mary Reed Newland, and is just as captivating; even more so perhaps, in a shorter, more matter-of-fact, more English fashion. No, there is nothing about birth-control in it, for a change; nothing even about safe periods. It takes for granted you are having a family, that you want God to be the life of your home, and that a grand time is going to be had by all concerned. Two or three quotations will give the idea better than pages of description. For instance:

What a pretty flower—God made it for you? And it is really true that God knew from all eternity that one day your baby would pick that particular dandelion and would learn from it that God had made wonderful things—just for him. The next lesson grows straight out of that—"Take care of the kitten: don't squeeze her—she is God's, He gave her to us to look after for him." We are stewards of God's gifts, we must respect and care for them—we may not do as we like with them.

And how practical on occupations:

Proper coloured pencils are expensive (and they'll be at you to sharpen them every five minutes) but wax crayons cost very

little. There is no need to buy drawing-paper. Keep all your paper bags—brown, white or the lovely blue sugar ones, slit them up the sides, and next time Mother has the iron out she can run it over them to get the worst creases out.

On the sixth commandment the author indulges in epigram: "Purity means keeping love safe". And on the need of sex-instruction:

Then we must answer all his questions about sex quite openly and clearly, and at the same time show him how it is all God's idea, and how beautifully God has arranged it. The birth of a new baby is a good time to explain God's plan to the baby's brothers and sisters. "How does a baby come?" "How does it get born?" "But how does the seed get there to start the baby growing?" All these questions come at different times with different children, sometimes they start as early as three or four years old.

There are still plenty of our parents who have plenty of children, Sometimes their religious practice, snowed under with family cares, enters on a *rallentando* passage, and if their priest is unperceptive, there will be objurgations perhaps. If instead of scolding them for missing Bingo or Mass, we could buy a dozen copies of this very cheap and attractive book, and give them away as Christmas or Easter presents where they would do most good, we should assuredly be making a very good investment for the future.

*We and Our Children*. By Mary Reed Newland. 270 pp. (Darton, Longman & Todd. 16s.)

CATHOLIC mother-authors, writing on children straight out of their own experience, are a pleasant feature of the literary landscape nowadays. Lady Pakenham is our best English contribution, and for U.S.A. Mrs Newland, with her five young children reared in comparative poverty in country parts with no Catholic school, is no less edifying in every good sense of that word. Those who remember her previous book, *The Year and our Children*, will not want to miss the present one, which as the title indicates is more concerned with relationships within the family, though it often lingers delightfully too on matters of religious knowledge and liturgy. Is she occasionally a little sugary in the American manner, and does she sometimes reveal perhaps a certain maternal over-anxiousness? If so, the philosophical English mother will automatically make the necessary allowances, and meanwhile will gain much illumination from reading this book, especially if she has to cope with several small children.

And so will infant-school teachers; and as for priest-readers, they would grow in sympathy both with mothers and children, and become more able to give sensible advice.

A couple of minor queries occur to the reviewer. One is about near-cradle masturbation, or what this book calls "self-stimulation", in tiny boys. In spite of Freud and everybody, surely this is just rubbish. Naturally infant boys will amuse themselves with such an obvious toy, and perhaps it is worth while gently to discourage the habit, bearing in mind the future, but why should we think there is any more to it than that? The other point is that she seems to us much too definite (like some theologians) on that matter of the Infants' Limbo. Children's questions about the necessity of baptism (she tells us) must be answered in a way that give them confidence in God's mercy: accordingly she goes into such matters (pp. 161-4) as emergency baptisms with coffee or beer, and also the baptisms of premature foetuses; but does all this *really* conduce to confidence in God's mercy, or what *does* it conduce to?

Such things are not Mrs Newland's fault. She is a real mistress of "occasional" teaching. Here are a few stray pearls of wisdom from this charming and chatty book:

#### On parties:

Just a few things make a good party: something that is fun to do; something that is good to eat; and being together. Simplicity and planning are the secret of successful party-giving. (One caution: children do not have fun in front of an audience, especially a bunch of grown-ups sitting around with a drink in one hand, waiting for the party to be over.) This is almost the only way to establish that pattern of entertaining at home which is such a bulwark of wholesomeness in the high-school years.

#### On heaven:

Now this is all very confusing for a child. It is possible, however, to arrange an answer that will be theologically correct and at the same time satisfy his momentary conviction that Heaven must include bicycles or else it will not be heavenly.

It is quite truthful to answer, "In Heaven, dear, you may have anything you want." . . . This describing Heaven accurately may seem one of the accessories to the spiritual training of a child, yet it is one of the most important points of all. We are basing the whole undertaking on the assumption that they will want to go to Heaven. We had better be careful to make it sound like a good place to go.

## On the Rosary:

Let us face it: children do not always like to say the Rosary.

The word meditate leaves children cold, even when they understand it. It is not an active word and children are very active. The Rosary must be an activity for them. There is a game to play while saying the Rosary—"Let's pretend we're there." . . . Children must be themselves, even at the Rosary. After they have learned the mysteries it helps to keep the Rosary lively if they take turns identifying the mysteries, describing them and leading a decade. They may depart from tradition, as Jamie did when he described the Third Joyful Mystery as "She had her Baby". But their innovations are reverent, and if they can explain it in their own words, you know that they know it.

## On behaviour at Mass:

Mass is a solemn and holy occasion, and I think it is extremely important that children learn right from the start that they are to face the altar at all times, keep their feet still, and pay attention. I was briefing Peter, at three, about "no talking out loud", and failed to point out the one outstanding exception. He reminded me, loudly, from the front seat: "Father Burke is talking!"

F. M.

*Love or Constraint? Some Psychological Aspects of Religious Education.* By Abbé Marc Oraison, D.D., M.D. Translated from the French by Una Morrissy, B.A. 172 pp. (Burns & Oates. 25s.)

It is the wish of the Holy See that priests as teachers of religion should be acquainted with the essentials of pedagogy and psychology. This is a book by a priest who is qualified as doctor and psychologist, and in view of the re-examination of catechetical methods today it is important to hear what those sciences can suggest. The French are sensitive to any restriction of liberty, and they might be thought well qualified to urge the case for the free evolution of the human individual to maturity in religion. Here is a Frenchman using the abstract words so characteristic of the language; a psychologist using the technical terms of his science. All that does not make for easy reading. But to read the book is to examine one's conscience as an educator.

The author distinguishes between tradition and those traditions which mummify and fossilize, like those of the Pharisees. "We as Christians can no longer tolerate the existence of certain authoritarian educational patterns, whether clerical or moralist in origin".



In the light of modern progress in psychology he examines the attitude of parents and teachers, to show how the "unconscious" of parents can constrain the developing personality of the child, especially its developing emotions. He distinguishes between a "merely moralistic" attitude and a religious attitude which is not narrowly legalistic, but looks upon laws from the height of a friendship which has been established by the grace of God. A valuable chapter shows how the child in his family may be helped to develop a mature and correct idea of God, the Blessed Virgin and the Church. Finally, he makes a strong plea for the teaching of religion in the school through the Bible as presenting the Word of God through the history of man.

The title poses in brief the alternative facing the educator. We must get away from merely negative precepts. The child should be trained by an enlightened love to a love which is not infantile but childlike.

B. E. P.

*Understanding the Parables.* By Francis L. Filas, S.J. 168 pp. (Burns & Oates. 21s.)

THIS book, by a professor of Loyola University, claims no originality, but summarizes from biblical scholars the necessary Palestinian background as well as the interpretations. This task is done efficiently, covering not only the parables but briefer similitudes such as "salt of the earth". Perhaps it could all have been said more concisely in half the number of pages, at half the price. Fr C. G. Martindale in four helpful pages of foreword discusses our Lord's verbal teaching methods.

F. H. D.

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